

A confutation

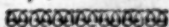
of a sermon, pronouced by M. Iuell,
at Paules crosse, the second Sondaie
before Easter (which Catholikes
doe call Passion Sondaie) An-
no Dñi .M.D.LX. By Iohn
Rastell M. of Art, and stu-
dient in diuinitie.



Miror quòd tam citò transferimini, ab eo
qui vos vocauit in gratiam CHRISTI,
in aliud Euangelium. &c.

Galat. I.

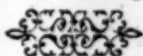
I maruell that yow be so sone caried awaie
from hym which called yow vnto the grace
of Christ, in to an other Ghospel.



Ἐν ἀρχαῖα κραινότε.

Mores antiqui obtineant.

Lest old customes preuaile.



Imprinted at Antwerp by Aegidius Diesc

21. Nouemb. Anno. 1564.

CVM PRIVILEGIO.

Regia Maiestatis priuilegio permis-
sum est Iohanni Rastello artium Ma-
gistro, & sacrae Theologiae candidato, vii per
aliquem Typographorū admissorum impu-
nè ei liceat imprimi curare, & per omnes suae
ditionis regiones distrahere, librum inscri-
ptum: A confutation of M. Iuelles ser-
mon. &c. Et omnibus aliis inhibicum, ne
eundem absque eiusdem Iohannis consensu
imprimant, vel alibi impressum distrahāt,
sub pœna in priuilegio contenta. Datum
Bruxella .xvij. Nouemb. Anno. 1564.

Subsig.

Facurvez.

A PREFACE TO THE READER.



O testifie my due-
tie and service;
which I owe to
the Church, and
my countrey; and
to satisfie my frē-
des in these quar-
ters, whose iudgmentes I haue not to
discredit; to confute M. Iuell in sun-
drie poyntes, whose challenge ys so glo-
riouse and generall; and to geue faire
warning to the negligent, that false
Prophetes doe not deceaue them; to cō-
tinue the memorie of the challenge;
which neuer can be honestlie maintey-
ned; & to moue a further expectation;
which part first shall shewe her weak-
nesse; to take the present tyme of spea-
king; euen as there hath ben tyme of
silēce, or recompense tbe formar slack-
nesse

A PREFACE

nesse, by reasonable and faithfull diligence: to proue that M. Iuell may be answered, by a meane scholar in diuinitie, that he neede not to prouoke the best of the Catholykes, which at this daye are any where lyuinge: to shewe that all though, we be kept downe and oppressed, yet we perish not for all that, nor be vtterlie confounded: I send that furth now, after fower yeres, which so long before was made by me, and I make that now commo to frindes and to foes, which at the first I prepared for one frind alone, to auoyde feare of foes. He that lyketh this, let hym thanke God, and helpe me with his praiers. He that findeth fault, lett hym shame the dyuele, and tell me of it hardelie. If any iust one shall be founde, (vnseen of me and others) I trowe, it will be omission in leauing of some thinges vnanswered. Yet doe I answer euerie
mat-

TO THE READER.

matter, concerninge the whole some of it, marie I was not so diligent, as to examine euerie witnesse. And whether I am bound so to doe, I am not yet full perswaded, but euer I thought, that it was free, to wryte and fight, after my fasshion. Especiallie where the number ys great, and euerie one readie with his weapon, so that the enemye be beaten downe, the captaine aloweth their labors. Yet all they dyd not strike one waye, but as they should see their aduantage, so would they vse or downe right blowes, or foynes, or some other inuētions. Some writers of these our dayes, men of great contynuance and studie, doe laie full lode owt of scriptures and counsell, iust vpon the pates, and backes of our common aduersaries, Other some be more sparer, in alleaginge of old authorities, and rather folowe a sensible fasshion, of reasoning

A iij

A PREFACE

soning, with owr boke, against them. Againe, some will persecute, the enemye so narrowlie: that sentence by sentence, thei examyn his trueth and fidelitie. but some againe; doe so thinke vpon the cheife poynt of the question: that, for hast sake, thei let much escape, which perchaunse, was well worth the noting. Lett one example stand for all. M. Iuell here in his sermon, to proue that the people dyd communicate and receiue togeather with the preist, all the first six hundred yeres after Christ: beeginueth with our Saluyor, and cummeth to the blessed Apostle, goinge downe by S. Clement, Denyse, Iustine, and other fathers, vntill he stayeth at S. Gregorie, whom yet he rekoneth for a wittnesse. But to what purpose and conclusion? to proue forth, that sole receiuinge, ys not to be suffered, among Christians, bycause he
fin -

TO THE READER.

findeth, by so manie testimonies, that,
of old tyme, there were made commu-
nions. VVell then, goe ye to, if this
be all the matter, it ys not hard or cū-
berouse, to geue M. Iuell an answer.
Yet trulie, he shall not be answered, af-
ter one manner by all men, but lyke as
leisure, zeale, and lerninge, aboundeth
or lacketh in any one, for the purpose;
so, more or lesse, will be brought a-
gainst hym, and he that saiethe lest of
all, will yet be good inough for hym.

For the lest is this, to graunt his au-
thorities, and onlie to denie his argu-
ment. bicause, sole receiuinge, might
be vsed in a thousand chappells, not-
withstandinge the dailie communion,
which was then, or may be now; ordi-
narilie had in parisshe Churches. On
sondaies also or solempne feastes, all
might be charged to communicate. and
when the people on other daies are a-

The first
maner of
answe-
ringe.

A P R E F A C E

ther wise occupied, the preist, might right well doe his office, if none but the parishe clerke, were present to ser-
A second
manner.
ue hym. But some other Catholike, is not fullie satisfied, by ending this matter, so quicklie, and therefore he goeth further, in tryinge M. Iuells places, which serue yet vnto no purpose, although thei were truelie alleaged. And he obiecteth agaynst Iuell (forgetting to call hym Maister) that the Apostle vnto the Corinthians, meaneth not literallie, so, as Iuell taketh hym.

I. Cor. II. For, (Tariē ye, one for an other) which are the true wordes of the Apostle, are not properlie, (he will say) to be referred to the Sacrament, but those other suppers, of cōmon meates, which then emonge the Corinthians, were not charitablie or discreetlie ordered. He will tell hym also, that he mistaketh Calixtus, and would say
(per-

TO THE READER.

(perchaunce) Anacletus, and that he
 speaketh, onlie of the clergie, to com-
 municate, and not (as M. Iuell repor-
 teth) generallie of all the people, and so
 furth in other testimonies. Now some A third
 third one, will passe these two, and maner.
 shewe by manie examples, that sole re-
 ceiuinge was not vnknowē, in the best
 tymes and most awncient. For which
 purpose he will bringe owt, Tertullia, Tertull.
 S. Ciprian, Serapion, and Satirus, with advxorem
 manie other, which in this place I nee- Cyp. ser. 5
 de not tell of. VVhat then shall we de lap.
 saye? Trulie, as S. Paule was gladd, bist. trip.
 to see Christ much sett furth and prea li. 6. c. 44
 ched, Siue per occasionem, and for Ambros.
 an other purpose, Siue per veritatē, de obitu
 that is, vprightlie and sincerelie: so fratru.
 should an honest mynd be well conten- Philip. 1.
 zed, when a false preachers vaine tale
 is confuted, be it done either lernedlie,
 abundantlie, and deeplie, or meanelie,
 sus.

A PREFACE.

sufficientlie, and by light passing ouer
hym. I herefore to cōclude. as I wrote
this for my frind, intelligible and fa-
miliarlie, so I leaue it vnto the Rea-
der. nothinge alteringe of that man-
ner. If I lacke sinewes and substance,
such as is in ould souldiars: by vse and
practise. strength will grow. If indiffe-
rencie: fauor these beginnynges. And
(as I haue sayed) I thinke it no fault
with a breth onlie (if I could): to dryue
backe an enemye. And if with a pen-
knyfe I diminishe his lustie bloude.
lett other vse the great swordes, and
piekes, which shall kyll his heresie.

Let this be my excuse, vnto the

Catholykes. let this be my

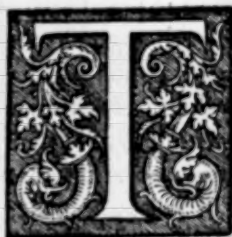
defence against the

Protestantes.

Fare well. At Louanie.

Nouemb. 20.

A CONFUTATION
of Maister Iuelles sermon.



He tyme & worlde
now being suche,
that there is made
no sermon or trea-
tise so vaine & idle,
but it findeth one
or other to print it,
and that, not without Grace & Priuilege
obtained: I doe not mistrust readie par-
don of you (my dere frinde M.N.) if I da-
re write my minde vnto you, in any kinde
of disputable question. For, if my sayin-
ges be allowable: they may be profitable
to more then one, and be knowen of sun-
drie persons for all the lacke of print. &
if they be not in some parte altogether
so exact and perfect: my forgetfulnes or
vnskillfulnes, may receaue better aduise-
ment & instruction, when they shall not
be past the amendinge, because they are
not auctorisied *Cum Gratia & priuilegio ad
Septennium*. It moueth me also to write,
that whereas, according to the blessed will
& gift of God, I may perchaunce come,
be-

A CONFUTATION OF

before I end this life, vnto open defence
& shewing of my fayth, it shalbe therfore
profitable and necessarie, to practise with
my pen in the chambre, that, which may
be and should be openly confessed with
mouth, ether in churche or consistorie.
And further, my hart being so iustely gre
ued, wyth the lowd exprobration, that
the called Bishoppe of Salisburie made,
vnto all the hostes of the God of Israel,
although I be but a common souldiar e
mong the orders of diuines, & must ther
fore kepe my place, wich is, to stand be
hind so many Bishoppes, Doctors, Bache
lers, & Scholars in diuinitie, which in the
fore fronte ar sett to fight, and although
my course be not yet com, to meete with
the party hand to hand, and face to face,
yet, the harte being greued, and desire of
defece arising with in me, the hand is mo
ued, & with such weapōs as it hath, pen,
incke, & paper, it doth what it can, to the
ouerthrow of him, which standeth vpon
his own wordes, so stedfastly. And verely
I doe thinke, if M. Iuell him selfe should
presently vnderstand, what I intend: and
should

M. IVELLES SERMON.

should herafter see what I write, he would be nothing at all displeased with my replying, except perchaunce bicause I am not cunning and learned inowgh to sett vpo hym, which is so well prepared, that he prouoketh the best of all the armie of the Catholikes, and so prouoketh them, that if they can bringe against him, but one sentēce for example, owt of all their armorie of councells, doctors, vsage of the primitiue Church, or scripture, (that is to say) yf thei can fasten but one blowe vpon him, then he will yelde vtterly and geue ouer in plaine feild, vnto them.

Which opinion, of thinking one Catholike to be to weake for him, yf it can entre in to so noble a harte (as it is very harde to kepe it owt therof) then, must he vse som indifferency, and take no skorne, if a M. of Art and student of Diuinitie goe aboute the practise, of breaking his blowes and assertions, wheras the church of God, so well ordered with excellent men of learning & godlines, is constrained to suffer, coblers, weauers, tinkers, tanners, kardemakers, tapsters, gailers, fidlers, and
other

A CONFUTATION OF

other of like professiō, not onlie to enter into disputing with her, but also to clime vp into pulpetes within her iurisdiction, and to kepe the place of Priestes & ministers of the misteries of God, before her face. VVhich thing being tolerated (if not alowed) in these our blessed daies, if **M.**Iuell were Metropolitane of the realme, he should not disdaine (as I think) to be sett vpon by a verie meane scholar. But his wisdomē is such, that he will not marke so much, what person it is which speaketh, as what matter it is, which shalbe spoken: and so desirous he is (as it appeareth) of one to encounter with him, that, rather then he will lacke occasiō to vtter his learning, he will suppose in his mind one to stande against him with diuers obiections, which he is trymlie prepared alreadie to answer, prouided alwaies that he wil obiect him selfe no more, then he is able to answer. And when, somewhat is for a fassion sake reherfed, then for the rest, that he will triumph solemnelie, as though all were ouercom. VVherfore being sufficiently moued to

write, because first, so great licences are
 graunted in these daies, then, because of
 mine owne exercise, and also for the ea-
 sing of my minde in this chalenge made
 vnto Catholikes. and last of all, for that I
 thinke, M. Iuell him selfe would take this
 matter so well, (if he did know it) that
 he would nothing be offended with the
 occasion, wherby he may shew furthe his
 manhood, I will therefore write, without
 all sparing of him, (for who can hurt not
 oneli such a Goliath, with a brasen head,
 but also such a preacher, with a brasen
 face), without all sparing therefore, will I
 write, as before the face of God, and his
 blessed Angells, and all hoily Martirs, Cō-
 fessors, Doctors, and Bishoppes, not one-
 ly which were six hundred yeres after the
 ascension of Christ, but also which haue
 ben these nine hundred yeres last passed,
 in which time God was knowē, as he pro-
 mised to make his name great emong the
 Gentils, and that no power, no not hell
 gates them selues, should preuaile against
 his Catholike Church. In the sight of
 this our God, and vnder the witnes of so
 blef-

Esa. 54.

Psal. 71.

Malach. 1.

Matth. 16.

A CONFUTATION OF

blessed, glorious, and diuine company, I will declare your great flourishing, to be far from all kinde of good fighting, and that all your talke, M. Iuell, hath more of the worde then of the sworde, with much mouing, and litle prouing.

” In the copy of a Sermon pronounced by the
 ” Bishopp of Salisbury at Paules crosse, the se-
 ” cond Sunday before Easter (which is by inter-
 ” pretation Passion sonday) in the yere of our
 ” Lord .1560. these wordes ar prefixed:

” *Ἐν ἀρχαῖα κρατεῖτω.*
 Iuell. ” Mores antiqui obtineant.
 ” Let old customes preuaile.

VWould not a man think, that the person, which vseth such a posy in the first side of his sermon, were one which did much embrace old customes? How can they be but very heretikes, which appeale onely to the writen worde, and refuse all other profe, which is not expressely in the liuely scriptures of the Lorde? Behold here is a testimony of the Councell of Nice, alleaged and alowed, by the Bishopp that is called of Salisbury, sett as a golden claspe, vnto his pretious Sermon, which he pronounced at Paules crosse,
 the

the secōd Sōnday before Easter, and it is this, *Let old customes preuaile*. But where is this saing, in all Scripture? begin at Genesis and read to the end of the reuelatiōs of S. Ihon, and shew the chapter where this cōmaundemēt or counsel is? we knowe (except your owne Prophetes doe lye) that all thinges necessary for saluation are written in the boke of life the olde and new Testament, we reade him to be accursed which addeth or diminisheth to or from the worde of the liuinge Lorde, we are abundantly content wyth the Bible in Englishe, we Apo. vlt.
 goe no further, then to God his owne worde. Will yow bring vs againe to harken to old customes? and the sentence of the Councell of Nice, which was but of men, shall that be our touche stone? O Sir, when you haue caused all Sacramentes, in a manner, and all Sacramentall thinges to be taken away: when, of so many externall signes and tokens, which represented the misteries of our saluation, so few are left: when yow haue taken away the very orders of them,

B which

A CONFUTATION OF

which liued after the perfectest way of Christ hys religion, do yow now speake of old customes? This doth so well becom you to speake, as a Saduce to proue the resurrection, as an Arrian to be ruled by tradition. as a woman to weare a mitre. Yow would laugh or wondre at a catholike, or (as you terme him) a papist, if he should sett furth his work with this title, that nothing is to be beleued, which is not expressely in Scripture: and shall Protestantes escape the like iudgement, when they speake sentēces, for old customes and vsages? But what meane yow by this sentence: *Let old customes preuail*? what is that, which is against them, that the victory neadeth to be geuen to them, by the arbitrement of the noble Councell of Nice? except ther be some battell, ther can be no victory. ther is no preuailing, where there is no resisting. and there must, at the lest, be two partes, when one singularly is preferred. I remembre well, that these wordes: *Let old customes preuaile*, are in the beginning of the sixt Canon of the Couñcel of Ni

M. Iuel mis
taketh the
wordes of
the couñcell
of Nice.

Nice, where it is written, as concerning the iurisdiction of the Bishopp of Alexandria and Antioch, that the old custome, which euer before was vsed, should continu. But in that sense, it can not serue for a sentence, to be placed before M. Iuell his Sermon, that, because the old custome shall stand, which hath ben obserued about the Bishoppes of Alexandria and Antioch, therefore absolutely old customes should preuail. Wherefore vnderstanding by these wordes, *Let old customes preuail*, such a generall sense, as M. Iuell would pretend, that the Councell of Nice might vse those wordes generally: I aske then now, what is this, which the Councell speaketh of, *Let old customes preuaile*? what might the occasion be, of that sentēce? did it meane, that old customes must be preferred before new? this is not alwaies trew. Whereas the circumstances of time, person, age, and such like, may cause the old custome not to be refused absolutely as nawght, but to yeld for iust causes vnto the new. Example wherof we haue, in washing of

A CONFUTATION OF

10.13. feete, and abstaining from the eating of
 Act.15. bloud, which was a custome of old, but
 in these daies, the newer, and diuers from
 that, is preferred and folowed. VVell the,
 2 did the Councell meane that olde custo-
 mes must ouercome new bokes and wri-
 tinges? Surely then M. Iuell, from Luther
 hitherto, at one foyne, vnaduisedlie, you
 haue pricked so many authors of new in-
 uentios, as haue found worke, for a num-
 ber of yeres, to a multitude of hasty prin-
 ters. But yf none of these senses please
 3 you, did the Councell signifye, that olde
 customes must preuaile, against the pre-
 tensed alleaging of the very Scripture it
 selfe, and new doctrine of men? If this be
 trew, yea rather bicause it is trew, that
 they must preuaile in deed, by your own
 allegatiō of this place, you haue put that
 sentēce for a defence vnto your sermon,
 which being rightly vnderstāded, doth at
 once ouerthrow your religiō. Consider
 now therfore the state of the Church at
 those daies, and the cause of that Couñcel,
 if perchaunce we may finde out the sense
 of these wordes, after your allegation:

M. Iuell
 hinderith
 his owne
 side, by the
 alleging, of
 the Coun-
 cel of Nice

Ἐν ἀρχαία κραιῖτω. *Let olde customes
preuaile, and bere away the victory.*

Arrius was a proud new fangled man,
a disobedient person vnto his Bishopp,
which made much of him at the begin-
ning, before he toke harte of singularite
vpon him, and promoted him to the ho-
norable rome of a priest in Alexandria.
Wel may I vse the worde, honorable,
for at those dayes, priesthood was so ta-
ken among all Christians. Alexāder then
which was Bishopp of Alexādria a very
meeke and reuerēd Father, vnderstāding
his priest Arrius to busie him selfe with
new intientions, first gently and fatherly,
he warned him: and whē Arrius proude
harte and gloriouse, would be nothing
the better for sweete wordes and admo-
nitions: the wise and blessed Bishopp ga-
thering a Synode of his clergie iustly did
excommunicate, that singular and blaī-
phemous heretik. But for all the excom-
municating of the heretik, both he and
his heresy had a great sort of euill par-
takers with them: so far forth, that it was
necessary, to call a generall Councell, to

A CONFUTATION OF

the determining of the Catholike faith, and condemning of new found learning. In which Councell the holy fathers against the new termes of Arrius, did principally alleage, the traditions of the Apostles, and customes, māners, and lawes of the holy writers before their daies. And although they had Scriptures for the against Arrius, yet the chiefeſt stay of their cause, was groundēd vpon the catholike receaued faith. For herein cōsisted the vnrulines of Arrius, that expounding the Scriptures vnruly, according to his owne fancy, he would not be reformed, by the interpretation of old fathers, and submit his faith vnto their iudgemētes. Which yf he would haue done, the churche of God had neuer ben so much trobled, with that abhominable

*Frid and
ingulari-
tie is for
heretikes.*

heresy. And that, not onely Arrius, but al his felowes besides, were so affected to-wardes them selves and their owne deuises, and against the expositiōs of fathers: Trip. hist. it appeareth plainly by an Epistle of A-
li. i. ca. 14. lexander Bishopp of Alexandria, written vnto Alexander Bishopp of Constanti-

nople, in the which, towards the latter end with in two leaues, these faultes of the Arrians be declared.

It is no wonder, that which I shall write (most derely beloued) if I shew vnto you the false derogations and defacings, made against me and our deuout people. For they which pitch their tentes, against the Deitie of the Sonne of God: nothing feare they, to vse spitefull slaunders against vs, for bicause they think it not meet, to compare any of the auncient fathers with them selues. neither doe they suffer them selues to be matched, with those masters and teachers, of whom we haue ben instructed from our youth. neither doe they make any accompt of any, which are our felow priestes where so euer they be, as concerning the measure of wisdom: as though they onely were wise, and had nothing to be said against them, and were the inuentors of new decrees, and as to which onely those thinges are reuealed and opened, which ar known to be vnderstode of no other besides, vnder the soun. O mischeuous prid, great madnes, furor of vaine glory, wisdom of the deuill, which mightely hath inuaded their most wicked mindes. The exposition of Scriptures, which the welbeloued of God hath made, did nothing feare them from their purpose, the agreeable reuerence, which their felow mi-

A CONFUTATION OF
mistres vsed towarde Christ, did nothing tame
their wilnes.

Thus the loe the Affrians, being so much
selfe minded, what better remedy might
the reuered fathers of Nice haue against
them, then to bring furth the former re-
1. ceaued doctrine and māner : to establish
that with their decree? For, if natural rea-
son shall preuaile: the Christian faith can
2. not be so wel perswaded, or rather it can
not be perswaded at all. If by Scriptures
only, the treuth shalbe decided: then shal
3. ther neuer be found any end, wher both
parties alleage the wordes of Scripture
for them selues. Only therfor tradition,
custome, and māner, is that thing, which
killeth the heretikes hartes (and therefore
they will not be iudged but by expresse
Scripture only) and it is the thing, which
defendeth the Catholike Christians, and
therefore gladly doe they folow the waies
of the auncient fathers. VVhich thing is
plainly proued by this honorable Cō-
cell of Nice, about which our talke is.
For, as it appeareth by the actes of the
same Councell, after long disputatiō and
lear-

why the
heretikes
admit only
scripture,
and the fa-
thers old
customes
also.

learned, betwene certaine philosophers,
 (hired of purpose by Arrius, in defence
 of his cause) and most excellent fathers
 inspired with the holy ghoste, for the
 vttering of the truth: *It pleased (saith the
 history) all the fathers vnto one, that like as* „
it was deliuered from the holy fathers and suc- „
cessors of the Apostells: so they should decree „
ὁμοούσιον, (wich is to say the equality of „
 substance in God the Sonne with the Fa- „
 ther) and prouide it to be put, in the Crede of „
 the Church. Against which worde *ὁμοού-* „
σιον and decree of the fathers, what did
 Arrius or any of his sect afterwarde al-
 leage, to the reprobuing therof? (And
 you in the meane time (my welbeloued
 frind. N.) thinke it not long which is not
 vnprofitable, and chose out the tyme to
 reade that quietly, which the cause requi-
 reth that I should write plainly.) What
 did the Arriās then (sayd I) argue against
ὁμοούσιον? what was their chefest & best
 reason? for soth this onely, that it was
 not in Scripture. O M. Iuell, that your
 eloquence had not ben born at those
 daies: you would haue stode greatly a-
 gainst them with your, *ἡ ἀρχαία κρα-*

In actus
 Conc.
 Niceni

A CONFUTATION OF

τῆρο. Let old customes and manners win and preuail. But yet you may doe good seruice in these daies, to perswade with the multitude of them, which take them selues wiser then all other, which haue ben these nine hundred yeres, and which will beleue nothing but the written worde and bare letter: that olde customes must be regarded and preferred also.

I mislike not the saying, but it agreeth not with your person, as I beleue. Catholikes may, all the company of them, alleage truly both scripture and custome. heretikes, doe pretend Scripture onely, and that yet not truly, but custom they can neuer alleage at all. This we haue receaued from the Apostells and their successors, saith the Councell of Nice *Ομολοσιον*, is not in all the scripture, saith the heretike. And as euery cuntry, is distincted one from a nother, by proper and peculiar language: so doth the Catholike euer speake after the voice of the Church, and the heretike babbleth onely after the letter of the booke.

Reade you the fifth Chapter of the Tri-

par-

M. IVELLES SERMON.

partite history the fourth booke. There it is plaine, that Constantin the great, did put a chaplaine of his in trust, for the deliuey of his testament, to Constantius his sonne. which chaplaine, being in deede an Arrian, and hauing accesse to the Emperor and acquaintance with him, by occasion of the testament, perceauiug also the yong Emperor his mind to be vnstable and wauering, what persuasion did he vse first of all as you think?

*Hist. trip.
li. 4. ca. 5.*

He saied (as Theodoretus testifieth) they were to blame, which had put the worde, Consubstanciall, among the articles of the faith.

*To refuse
vnwritten
verities,
the old
went of
heretikes.*

And why so? which worde (saith he) is not written in all the Scripture. Loe here is his greatest reason, and such in deed as becometh heretikes most of all. Let vs goe yet forward, and seke whether any mo heretikes will vse that reason. And where shall you more plainly find this matter, then where the very pack of them is gathered together. In a cōfession of a faith, which was made at Sirmium, Constantius him selfe being present, with to many Arrian Bishoppes, after other thin

A CONFUTATION OF
things, this decree foloweth.

Trip. hist. lib. 5. c. 20 As for the worde (substance:) bicause, being simply put furth by the fathers, it is not knowe of the common people, and it maketh a scandalum and offence: and bicause, neither the Scriptures haue this worde in them: it pleaseth vs, it should be abrogated, and hereafter no mention at all to be made of substance in God, bicause the Scriptures diuine, do in no place make mentiō of the substāce of the father and the sonne, You may see what great price they made of this argument (it is no Scripture, ergo no matter of faith.) bicause that in so few lines, they doe twise repete the selfe same reason. Which vndoutedly was then, and is now, the very principall (but not most surest) stay, of all vnconstant mindes. As in the same boke againe, see what a nother cōpany of scilmatikes do speake for them selues, against the Coucell of Nice?

Trip. hist. lib. 5. c. 34 *W*e (say they) which are gathered together in Seleucia, which is in Isauria we haue yesterday, which was the fift before the Kal. of Octobre, geuen all diligence, according to the Emperors his will, to kepe straitly the ecclesiastical peace, and to thinke earnestly vpon the faith, as our welheloued Emperour Constantius hath cōmaunded, according to the sainges of the prophetes and Gbospells, and to bring furth nothing, be-
sides

sides the Scriptures in the matter of the faith Ecclesiastical. This againe doth proue my purpose, that it is propre to the heretikes to appeale to the Scriptures onely, bicause they are quickly condemned by tradition, custome, and manner.

To conclude therfor this place, Arrius being so proud, as we haue said, hauing many textes of Scripture for him: as he vnderstood them which toke him selfe to be best learned, the Councell of Nice defining the cōsubstantiality of God the Sonne with the Father: bicause they had so receaued it from the Apostells by their successors, the same Councell being allwaies reprobued of heretikes, for that it defined that matter as an article of faith, which was not in Scripture: I aske now, what it is like that the Councell did meane, when it should say, *Let old customes and manners preuaile?* Can it well be vnderstood otherwise, (if the wordes be taken generally, as you M. Iuell doe alleage them) then after this sort? that for as much as heretikes can alleage for them selues Scripture, and will not be brought

A CONFUTATION OF

brought down from their priuat senſe to vnderſtand thoſe Scriptures, as old bleſſed fathers haue interpreted them, that herefor to make an end, and to ſtopp the mouthes of all arrogant perſons, we will and define, that old faſſions, old cuſtomes, aunciēt interpretatiōs, and ſo furth, ſhal preuail? For the queſtion here in this

1 Coucel, was not, of cuſtome & cuſtome, traditiō & traditiō, which ſhould preuaile: for the Arriā did medle with no tradition,

2 or former cuſtome, or vſage. Neither was the queſtiō, in cōparing former vſage with ſome late writers inuention: for Arrius would alleage no one mans writing, taking him ſelfe to be better learned thē all other. and if he would haue alleaged his owne authority only, that had ben ſo ſoliſhe and diueliſhe, that it was to be reſerued for Luther (or ſome other of the priuy cōſell of Antichriſt:) Wherin then was the ſtrife? not in thoſe two pointes which I haue named, but in this onely,

3 that wheras Arrius would be tried by ſcriptures only, and plentifully brought them out, for a ſhew of his defence, and wheras

vnder the letter of the scripture, he vttered his blasphemous spirit, and went against the plain traditiōs, and lessons of the Apostells and fathers of Christ his Church. thetfore (saierh the Councell)

Let old customes and māners preuaile, which is to say, we alow scripture, and we allea-
 ge scripture, but after that sort, that we must not, ne will admit any thing contrary vnto the Apostolike faith receaued,
 for as concerning your text, (Sir Arrius)

where you say, *The father is greater then I*

am. And againe, *God made me in the begin-*

ning of his waies, with such like, they must

be vnderstood as our pdecessors, maisters

and fathers haue deliuered vnto vs. neither

must you (bring you in neuer so many

places of the old or new testamēt) think

therfor, that you may conclud a sense and

meaning contrary to the old faith. A way

with this pride of yours, submit your vn-

derstanding to the faith of the Church,

leue of your new termes of *extātibz* and

non extantibus, receaue the *ὁμοούσιον* and

cōsubstantialitie (which word although

it be not expressed in Scripture, yet it is

in

what the
 Councell
 meaneth
 sayng, let
 old custo-
 mes pre-
 uale.

Iobā. 14.
 Proverb. 8

A CONFUTATION OF
in tradition,) Consent and agree with
the Councell of the whole world. These
wordes loe and such like, doe expresse
truly, what the fathers should meane in
saing, *Let the old customes preuaile*. And
this being proued, to be the very mea-
ning of that worthy sentence, what hath
M. Iuell doon, in setting it before his ser-
mon in the first shew therof? is it put
there, to be laughed at, or to be folowed
and regarded? If to be laughed at: the
Coucell of Nice is not so simple a thing.
If to be folowed: why are the Catholi-
kes reprobued then, for defending aun-
cient traditions? and why are the here-
tiques honored which will haue nothing
but the bare text onely, together with
their priuat comment vpon it? If custo-
mes, manners, fashions, vsages (call it as
you will) if they must preuaile: wherfore
doe we all this while, contend with the
Protestantes, vpon verities written and
vnwritten, vpon traditions and vses of the
Catholike Church? Euery boke almost
which is of common places, hath the
question of Scripture and traditiō moued
the-

therin, which nedeth no more to be any question, you being so well acquainted (M. Iuell) with the Protestantes, and hauing so great credit among them, as they lightly can geue to such a person. For at one worde you shall end the whole matter, perswading them, that old customes and fashions must preuaile, which in my minde I thinke to be impossible, (but nothing is hard perchaunce, to you,) for this is clere euen in sight, the last and third communion is preferred before the second, the second better esteemed then the first, and if a new one come furth, you shall (I warrant you) see it plainly proued, that, quite against your will, and against the Councell of Nice, the old fashions shall not be preferred. And this much hitherto I haue saied, as cōcerning old customes, supposing and graunting, that the Coūcell of Nice might vse that sentēce, as M. Iuell alleageth it, for a generall conclusion and determination, whereas in very dede those wordes *ἀρχαία κρατεῖται* are onely mentioned in the beginning of the sixt Canon as con-

A CONFUTATION OF

cerning one especiall matter, about the prerogative of the sees of the Bishopp of Antioch and Alexandria, and should not therefore be drawn vnto a generall sentence. But we shall meet again with M. Iuell, vpon this point, before the end, I thinke, and therefore now, will I turne ouer the leafe, and consider his sainges, and apply som answers, and infer, so well as I can, som obiections against him.

Iuell.

When so euer any ordre, geuen by God, is broke or abused, the best redresse therof is, to restore it againe into the state that it first was in at the beginning.

If you take the paines leisurly to consider the illation of this conclusion, you shall perceau the wordes of the blessed Apostle vnto S. Timothe, the first epistle & chapter, to haue in these our daies the persons vnto whom they may and must

1. ad Tim. cap. 1. *be applied. The end of the commaundemēt is
 „ charite, which cometh out from a pure harte,
 „ and good conscience, and vnfained faish, from
 „ which certen men wandering a side, are tur-
 „ ned vnto vaine talke, coueting to be teachers
 „ of the law, not vnderstanding, (yet) neither
 she*

*the thinges which they speake, neither vpon
 what thinges they make affirmatiōs* M. Iuel
 here in the wordes which I haue reci-
 ted, maketh mention of an ordre geuen
 by God, and of ordre broken, and of re-
 dresse of the same by retorn to the first
 institution. In whiche sainge can he tell
 what he speaketh? or what, and wherfore
 he affirmeth? what ordre geuen by God,
 did he talk of before, to bring in the wor-
 des thus, *when anye ordre geuen by God is
 broken? &c.* In the third leafe he saith, that
 S. Paule had appointed the Corinthiās as
 touching the Sacrament, that they shold
 all eate and drink together. Doth he call
 this, the ordre geuen by God? I beleue
 verely, that what soener S. Paule appoin-
 ted, the same did come from God, as the
 principall gouernour of his church. But
 for all that, there is great difference, be-
 twixt the cōmaundmentes expressely ge-
 uen by God, & ordres set by men as mini-
 sters of God. For with the one kind, non
 can dispence, withowte especiall licence
 frō God. and in the other kinde, the hea-
 des of the church haue the power in ther
 own

*A differēce
 between the
 cōmaunde-
 mentes of
 god & the
 ordinances
 of men.*

A CONFUTATION OF

owne handes, without further question, to sett and remoue, plant and pull vp, as they shal see it profitable for the present state of the church. Wherefore although the blessed Apostle did neuer make such ordres vpon his own head, as did not agree with the will of almighty God: yet (properly to speak) an ordre geuen by God, is so to be taken, that, without all exception, it must be kept and folowed, without speciall reuelation for the discontinewing of the same ordre. And ordres which men appoint, may be chaunged again by men. What then meaneth M. Iuell by these wordes, *When any ordre geuen by God is broken?* and let him plainly also shew, wherein the ordre consisted, and who did break it? The ordre was this, (as it appeareth by the learned cōmentaries of the blessed fathers vpon that .xj. chapter of the first to the Corinthians.) *On their holy daies and appointed feastes, (according to an old custome of the Church) the Corinthians did vse, riche and poore, altogether in cōmon, to eate & drinke, and that, of common-meates and drinckes.*

Which

Theoph.
cap. 11.
1. ad Cor.

Which meetinges and suppers were called in the Grek tongue *ἀγάπαι* (as other do write) bicause of their charitable sitting and eating together: Now (as S. Austen writeth) after the supper ended, they did receaue the Sacramēt. But as S. Chriostom thinketh, they did first receaue the Sacrament, and then sett them selues to supper. But were the Sacramēt receaued after or before, and to come to Theophilactus again, afterward, (saith he) *Disensidus arising among them, that meruelous or excellent manner (which had much charitie, and not a litle Christian philosophy in it) was taken away, & kept no longer of the Corinthians.* How was it taken away? Bicause they did now sitt a sondre, as, riche by them selues, or kindredes with kindredes, or by families, or other waies deuided, wherby the poore folkes, which before did put their handes freely in the riche mens dishes, whiles they sat Christianlike at one table together, they now poore sowles in deede & hungrie, were caused to sitt by them selues, & had no benefit of their euen Christians plentie.

A CONFUTATION OF

With which singularitie of the riche men
S. Paule was iustly offended, and saied,

*1. Cor. .11. When you com together in one, this is not
it, to eate our Lord his supper. For euery
one of you doth take his owne supper before,
and eate. In which wordes, our Lord his
supper, is vnderstood (as Theophilaëtus
writeth) that meeting and eating toge-
ther of theirs, which was instituted and
receaued, as in folowing of that reue-
rend and worshipfull supper of our Lord
in deed. Here vpon now, S. Paule study-
ing for the redresse of this ordre, among
other argumentes (by which he would
persuade them quietly, and without dis-
daine or murmur to sitt together as they
were wont to doe) he bringeth in for
one principall argument, the doinges
of our Sauior in his last supper, saying,
*1. Cor. .11. I haue receaued of our Lord, that which I
haue deliuered vnto you, and so forth.**

As if he should haue saied more plain-
ly: my frindes, you doe vse in your mee-
tinges together, to kepe separate tables
and to put away the poore from you,
through a certaine cōtempt, perchaun-

ce, or disdain of them. Which you are much to blame to doe. For seing our Sauior in his last supper geuing his owne body to be eaten, did not make partes thereof, and vnequall diuision, that some should haue al, and other should goe without: and wheras you also do receaue, at these present suppers of your owne that very body of his: it is to absurd that towardes your neighbours, and brothers, you should vse this straingenes, as though they were not worthy to eate of your bocherly fleshy meate with you, or com nigh vnto your tables: which ar made partakers with you of the body of our Sauior, and of the heavenly table. Thus then you may see, how the wordes of S. Paule depend orderly one vpon another, and what the ordre was with the breakinge of whiche he was offended. And wher vpon then doe these wordes of M. Iuell folow *I haue receaued of the 1. Cor. II* Lord? &c. But let vs now yet debate this matter more plentifully. The ordre once receaued was, that they should make ther common supper all together,

Epist. 118.
ad Iacuar.

A CONFUTATION OF

of such meates as they would bring, and either before (as S. Chrysostom his opinion is) or after (as S. Austen vnderstandeth it) they should receaue the Sacrament. Well this ordre is broken. But why did you break it, o ye Corinthians? why did ye lett either enuie, disdaine, pride, glotonie, or any other vncleane thought, so to entre into your hartes, and so to take place there, that wheras before, to the maintenaunce of charitie, your tables in the church were common: now, to the discomforting of the simple and poore, ye make to your selues priuate and singular banketes? If you seeke onely for good chere: you haue howses of your owne meeter for that purpose, then the church. But if nedes you wil sup in the church, after the old fashion: let your meates be common vnto the rest, which shalbe there gathered as the old fashion was. We see a manifest disordre, and most lametable. som be drunken, bicause of to much. other be fainte, bicause of to litle. Do ye cōtemne the church of god? Do ye cōfound & make to blushe others
whi-

which haue nothing? But what remedie? Mary, saith M. Iuell, let vs bring the matter to the first ordre geuen, & correct the abuse, by reducinge of the case vnto the first vse thereof. Doe so then as you say. amend this disordre of the Corinthians. tell them what they haue to folow. shew forth the trew fashion, and ordre, which must be vsed. *I haue receaued of the Lorde* (saith M. Iuell) *that thing which I also haue deliuered vnto you. that is, that the Lorde Ihesus in the night that he was betraied, toke bread, &c.* But to what purpose is this? we haue shewed before, that the disordre among the Corinthians consisted cheifly in this, that they did one cōtemne another, and would not sitt together (as the old fashion was) but make straunge one of another. for a redresse herof (sayeth M. Iuell in the third leafe) *S. Paule calleth them back to the first originall, and to the institution of Christ from whence they were fallen.* If this be so, tell me I pray you, what one worde is ther sownd, in the institutiō of Christ, which maketh for sitting together or sitting a

1. Cor. 11.

Iuell.

A CONFUTATION OF

fondre, for eating at church or eating at home, for particular banquet or common supper? Christ his institution doth he-

1. Cor. 11. re in consist, that, *He tooke breade, he brake breade, he gaue it vnto his disciples, and saied, take ye, eate ye, this is my body, which shalbe deliuered for you, doe ye this in remembraunce of me.* But our talke, is about the reforming of a custome which is broken, and I aske you, how you will amend this separate manner of eating and drinking, which the Corinthians doe vse in the church? I know that Christ did take bread, did breake it, did geue it. But answer me, how the good Christians were wont to meet together, and how they did vse to sitt and eate, whereas the Apostle doth find fault with the Corinthians for their disordre of eating in the church: not eating onely of our Lord his body, (which if they did mistake, then the wordes which you alleage of the institution of Christ, would serue well for that purpose) but eating of their owne supper, which they brought to church with them. When you spea-

ke of reducing things to their originall, and when it is clere, that the Corinthians in their meetinges together, did not kepe the old custome and manner, I looked to heare of you, not the institution of Christ, what that was, but the old fashions which the Corinthians should kepe. as for those wordes of the institution of Christ, which S. Paule reherfeth, they are writen of him, not, as the originall patern of the reforming the Corinthians disordre: but in way of argument, (as Theophilaetus saith) to proue his principall purpose, that bicause Christ, did not spare to geue his owne body vnto his disciples and folowers: therfore the riche Corinthiās should not disdain to admitt the poorer sort of Christians their brethern vnto their table. for therein was the blessed Apostle occupied, to correct the stoutnes & singularitie which the Corinthiās vsed then, otherwise then it was receaued emōg Christiās. And therfore S. Paule being mindful of his intēt & principal matter, he cōcludeth the chapter with these wordes: *therfor my brothers* (saith

A CONFUTATION OF

(saith he) *when ye com together to eate: tary and looke one for another. If any one be hungry: let him eate at home.* Shortly therfore to conclude this matter, truth it is, that when any disordre is com into the churche: the first ordre, from which the fall was made, should be reduced. The disordre amonge the Corinthians, was, that they did not charitably cōmunicate together in their suppers. let this be amended. the Apostle doth it properly, saing. *Therefore, when ye com together to eate,*

M. Iuel vn
derstādeth
not the pla
ce which
he brigeth
out of the
first vnto
the Corins
thians ca. 11.

tary one for another. For so was it at the beginning, that the Christians did meete and sitt altogether, and eate one of an others meate in their Churches, and either after such their meales, receaue the Sacramēt, or before them. All this agreeth well. But let M. Iuel amend the disordre, and sett euery man in his place. *Let them be called backe again (saith he) to the first originall, and to the institution of Christ.*

Iuell.

Which answereth, as rightly to the question proponed as if in a deliberatiō, how the beggars & needy persons of England might be prouided for, som great clerke would

would stand vp & solemnly declare vnto vs,
 vnto what valew of our currant mony the
 three hūdred pence would com-vnto, for
 which the oyntment that was poured v-
 pon our Sauior his head, might haue ben
 fold for, according vnto Iudas his esti-
 mation. Or (as it is more familiar with
 Englishe eares) which is the way to Lon-
 don? A potte full of plūmes. Yet doe
 they glory still vpon the institution of
 Christ, as though those wordes, *Take,*
eate, this is my body, doe this in remembrāce
of me, did appoint both time, and place,
 and vesture, and nombre of cōmunican-
 tes, and all thinges which they vse in mi-
 nistring of their what shal I cal it? (truly
 I can not tell,) and which the trew ca-
 tholike churche hath or may vse, in the
 ministring, adorning, or defensing of the
 Sacramēt. But let it be graunted (which
 is to far absurd) that S. Paule did reduce
 the Corinthiās from their disordre vnto
 the first originall & institutiō of Christ,
 and that he vpon the originall of Christ
 his institutiō did cōclude, that one should
 tary for another when they cam to eate.

Ho

A CONFUTATION OF

How doth it now then so fall out, that according to the redresse which the Apostle made after the originall of Christ his institutiō, Christian men bring not their meates to the church, and the riche tarieth not for the poore, and he which aboundeth, geueth not gladly vnto him which lacketh? And when they are wel refreshed with cōmon meates, then receiue the Sacramēt? Yea rather, you, which appeale so lowdly and rudely to the institutiō of Christ, why do ye not washe one anothers feete, which haue so expresse & euident a text for it? Where is now your originall, and where is the institution of Christ? if both kindes be not receaued of the laye people: O then institution of Christ, how far ar we departed from the? say they. And the same Christ saing, *I haue geuen you an example, that like as I haue done so should you do*, and washe one anothers feete, they are content herein to let institution and originall both goe. And so, like as bells do sound in diuers mens cares diuersly, and diuersly in one selfe same care, as the mind is affected;

*The incon-
flancie of
heretikes.*

Ioan. 13.

so

so Scripture and custome are made to
 found in these mens fancy, euen as their
 mind is to haue this or that opinion to
 goe forward. When it pleaseth them:
 all the bells shall goe, *With customes of
 primatiue church, examples of good men,
 testimonies of blessed Doctors.* And when
 so great a found doth trouble their stu-
 die, then loe it pleaseth them to haue
 one bell onely to ring, *With nothing is to
 be beleued without expresse worde of Scri-
 pture.* But now let vs goe further.

*It was to be hoped, for so much as the glo-
 rious light of the Ghospel of Christ, is now
 so mightely and so far spread abroad, that
 no man would lightly misse his way, as
 afore in the time of darknes, and peris-
 she wilfully.*

Iuell.

I could not but note this sentēce, bicause
 it containeth so great a boist and so small
 treuth in it. For where is the glorious
 light of the Ghospell now so mightely
 and so far sprede abroad? and what cal-
 leth he the darkenes of the time afore?
 many new found landes, & the wild In-
 dians are come to the faith of Christ in
 our

A CONFVTATION OF

our daies: but had protestantes and heretikes the ministry therof? or els religious men, monkes & friers, with other such of the catholike church? how many partes of Italie, of Spaine, of Fraunce, of Germany, of Flaundes, of other contries of Europe, doe acknowledge this glorious light which he talketh of? Yea, what one city can he name, in the which it is mightely blased abroad? Frankford, doth it wholie agree within it self in one faith? Geneua, is it wholly ouershadowed with this counterfaict light? In England, or London, or in Sarum vnder his owne preachings, is the Ghospell gloriously and mightely spred abroad? The kingdom of the Ghospell of Christ, is in mens hartes. and then, of how many hartes is M. Iuell assured? of those very contries, which are taken to incline to the new lerninges, three partes, or more, shalbe fownd, in harte and will, Catholikes. And yet graunt him, that any one citie is altogether turned from Christ and his church, so that no one Papist in harte, shal there remaine: by & by is the Ghospell

Note
a most euident
lye of
M. Iuels.

pell mightely and far spred abroad? There is no more but one Ghospell, but of Ghospellers more then sixe kindes in e- ^{There is} uery contrie, which the glorious light of ^{one Ghos} the Ghospell hath now oueruewed. M. ^{pell, but} Iuell him self doth he know any one, to ^{diuers} be of the same faith of which he him self ^{Ghospele} is? if he agree in all pointes with any o- ^{lers.} ther, how cometh that to passe? either thei haue one master, which kepeth them both vnder correction, that they shal not play the wantons, but hold that, which he teacheth: or els voluntarilie, and at pleasure they agree. If voluntarilie and at wil: then is not he sure of an others mind, which may be so often tymes chainged in euery day and howre. If they say one thing bicause of one master and aucto- ritye: let him then plainlie tell vs, the name of that person his master. We haue hard of *Luther, Zuinglius, Oecolampadius, Seruetus, Suenkfeldius*, of the which euery one did crake of the glorious light of the Ghospel of Christ, which they did beare abroad in their lanthornes. But ther light is not the light of the sonne, but such as

D

we

A CONFUTATION OF

we see in great tempestes, when contrary flashings of lightening, com one against an other. They did not confort and quickē by their doctrin, but destroy and burn vp quite the grene frutes of deuotion, and pietie. And which then of all these, is your master & ruler? The worde of God, if in these dayes it be com abroad out of darcknes, it cometh not without handes and tongues. who then be your apostles? If there be none : a great maruel certainly, to receaue so great a gift and not to know, frō whence it cam, or who brought it. If there be any : then must you folow your Apostles. But they are all so wel and highly learned, that they disdain to be any mans scholers, as a certen Doctor and called a bishop, perswading with one, that he should read the Doctors with iudgement (meaning that in deed the doctōrs be plainly against them, except one take the place of a iudge vpon him, and defyne their verdictes, as it shall please the world, the flesh, and the diuell) vsed this kind of reason to obtain his purpose. for I my self (q, he) do read Luther with iudgemēt. O miserable and beggerly religiō.

not
Adant
Origines
Ecclesiāru
suarū. Lett
them shew
the begin-
nings and
first rysing
of theire
churches.
Tertull.
in p̄script.
aduersus
hæreticos.

euen Luther him selue, which like a mor-
 ning, is sayd to haue risen before the light
 of the ghospell, for whom they blesse the
 Lord, that in him he reueled his sone Ihe-
 sus Christ (*os impudens*) yet is he to be rea-
 den with iudgmēt. But whose iudgemēt?
 The iudgmēt of the church trow you? or
 iudgmēt of Melanchthon, Bucer, Caluin,
 or any other? no no. for al these are to be
 readē also, with iudgmēt. And whose iud-
 gement? forsoth myn owne. Behold then
 I pray you, is not the Ghospell mightely
 spred abroad, when all this while, no one
 person liuing, is found on the Protestāte
 side, which is and must be taken for an
 vndouted trew preacher of the Ghospell?
 Again, suppose that I haue yet no Chri-
 stendom, and that gladly I wold com to
 the trew fayth, which is the trew light
 of my soule: as far and as mightely as it
 is spred abroad, where yet shall I find it?
 Let me begin at Sarum church, and doth
 that agree in al pointes with the Quenes
 chappell? Let me goe vnto Geneua: and
 that church, doth it agree in all articles,
 with England? Frō thens bring me abroad

*the Prote-
 stātes hath
 no one en-
 doubted
 trew iud-
 ge, teacher
 or sayth.*

A CONFUTATION OF

in to Germany: and shall I see the same preachings vsed, as are in other countries and cities of them which are no papistes? how shall I, which am not yet christened and learned, distinct the *Lutheran*, *Zuinglian*, *Anabaptist*, *Arrian*, and more such sectes one from an other? For the blase of the glorious light, which you talke of: is marred by the concurring, of all these flames, together. Wherfor I wonder much, at the vain hope of him, which in these most troublesom and controuerfious times, would look that euery man should com to the licht of the Ghospel, which he saieth is mightely spred a-brode. wheras in deed, he him selfe which hoped for many incumynge, doth not yet redely know, whether he be in the right way him self or no. and can not proue to me, whether this which he holdeth, be the Ghospell of Christ or no, or counterfaieted by som Pope or other, or by som one generall Councell or other, from whose handes we haue receaued it. For if it folow well, and if we may build here vpon oure soules health, that they
haue

haue not, saythfullie expounded vnto vs the Ghospell: as easely it may folow, that they haue deliuered vnto vs a false Ghospell. And if they may be trusted with the keping of the Ghospell, and that we nothing doubte, but they haue deliuered it as they receaued it, without interlining, rasing, blotting, and corrupting of it: why should we mistrust them, in the expounding of the same Ghospell? If they had so good conscience, that hauing the testament in their keping, they are beleued to haue suppressed or burned, or altered, no part therof: shall we make them on the other side, so wicked and desperate that they would expoūd the same otherwise, then they had receaued? And if we doe stand by it plainly and openly, that they wer so corrupted and blinded, that they haue sensed and interpreted the scriptures most vnruly, and most against the glory of God: can we with owr feare, receaue the testament of God and writings of all our health from them, and nothing mistrust, lest they haue put in, and put out, for their owne purpose and ad-

Consider, whether a new Ghospell & faith may with any reason be trusted.

A CONFVTATION OF

uantage, many things which God neuer vttered, or which he expresse cōmaunded? Certainly, as mightely, as the talke of the worde of God, and glorious light of the ghospell is spred abroad, bicause of so diuers sectes, which dedame against the catholick and Apostolick church: yet, if we considre the case rightly, the very crakers of that light, know not for all that, in what suerty of their faith, they be them selues. For they haue forsaken the high way, and what by breaking of ceremonies, what by ouerturning of monasteries, what by false libertie of conscience, that they may doe what they will, vnder the name of the crosse of Christ and his passion: they haue so crossed the wayes, and broken down so many hedgis, and troden downe so much good corn, & so many faire pastures of all pietie and deuotion: that, except they com back to the beginning againe, they can neuer com to good end. Whither be you posting Sir, and please you? vnto heauen? you must ride then a pafe for company. bycause by your owne confession, these nine hundredre

dred yeres and more, none did euer take this way which you doe folow . But, where will you bayt by the way? At the signe of the booke with seuen claspes, which is the Ghospell. Sir, then I besech you, what call you the city where that signe is? Mary, Geneua where Caluin readeth. What, if Geneua be destroyed, and Caluin burned, or otherwise dead, before you com thither? Whither will you goe then? to the signe of the Ghospel. And why not to Caluins successors, which may safely deliuer you the Ghospel? And then, Geneua being destroyed, and Caluin both, what shall the next bayting place be, at which thei may turne in, which look to be saued? or what shall his name be, which is goodmā of the house? Certainly, at this point and turning, they are no more sure of their faith, the I thold be of my way to the mount Tabor, if I were in the furthest and wildest places of all Egypt. Bicause they wil trust none but the selues, and their owne wittines; and as them selues shal cast the way, so will they heare by leisure, what old good fathers do

A CONFUTATION OF

protestantes
will stand
to their
owne ind-
gements
onlye.

say, but yet will they folow their owne inclinatioⁿ, this being inowgh with them all, for the most parte, that my mind and sprit geueth me, this should be the way: ergo this is likely to be the way. And again, the sprite of God, is not in the great scholars and high Bishops or rulers of the world, ergo happy are we the poore and ignorant, which haue neither lerning neither authority.

M. Iuell.

M. Iuell complaineth that som there are this day, which refuse the cōmunion and runne headlong to the masse. wheras the

- 1 holy cōmunion, is restored to the vse and*
- 2 forme of the primatiue church, to the sam ordre that was deliuered and appointed by*
- 3 Christ. and after praclised by the Apostles, and cōtinueued by the holy doctōrs and*
- 4 fathers, by the space of siue or six hundred yeres, throughout all the catholike church*
- 5 of Christ. without exception, or any sufficient example, to be shewed to the cōtrary.*

I could make short, and say, all is lies. And truly to make short in many places, I shal be constrained, the matter doth so increase, together with a iust indignation. Which if I should folow to the vttermost, I might write a great volume, and yet

yet not com to the end. But as for saying
 al is lies, without prouing of it, althowgh
 my negatiō be as free for me in familiar
 writing, as his affirmation is for him in
 open pulpetes and preaching: yet bicause
 I need not to vse such extremity, I will
 proue, that all together it is falsely auow-
 ched, which he writeth in this forsaide sen-
 tence. For how first doth this cōmunion
 agree, with the ordre that was deliuered
 by Christ? yea rather what ordre of ce-
 lebrating, did Christ deliuer, which yow
 can tell of? *Christ did sit down with his twel* 10an. 13.
ue, and after the paschall lambe eaten, he a-
rose again, he put of his roobes, he girded him
selfe with a linnen cloth, he poured water
into a bason, he wasshed his Apostles feet, he
satt downe again, he preached, he toke bread,
he blessed it, he brake it, he gaue it, saing,
this is my body, which shalbe deliuered for
you. And likewise he toke the chalice and Mat. 26.
blessed it. (as the Ghospell testifieth) and
at the last, many godly and comfortable
lessons being geuen, and grace ended, he
saied to his disciples, arise, let vs goe hence. 10an. 14.
 Is there any more abowt the last supper

D v of Christ

A CONFUTATION OF

of Christ, that you can tell off? But how many thinges more, and how many thinges lesse hath your ordre in the communion book? What Scripture haue you for the linnen faire cloth vpon the communion table? Where hath Christ deliuered vnto you, that the preist shall stand at the north side of the table? Where found you the praiers, collectes, exhortations, cōfessions, knelinges doune, standinges vp, and such other fashions, as the cōmunion book hath prescribed? I speak nother of nor on as cōcerning the goodnes and allowance of these thinges, but onely I aske where you had these ordres of Christ? For these be your wordes. that *The communion now is restored to the same ordre, that was deliuered, and apointed by Christ.* Now, as you haue many thinges more in your communion, then euer you can proue by expresse Scripture, that owre Sauior vsed in his last supper: so haue you on the other syde, many pointes lesse, then yow owght to haue by any dispensation, if Christ were your perfect example. For Christ our Sauor, as he

Note
the Protestantes vse
manie thinges i the
cōmunion which are
not found in script:
to be by Christ his
institutiō.

Also they
haue many
poyntes
lesse, then
was doone
by Christ
at his last
supper.
as .i.

WAS

was at supper with his disciples, first and
 formost toke bread. And how dare you
 to make your boste, of the exact folowing
 of the Lorde, where as you be ashamed
 to take your cōmunion bread in to your
 handes? I will not presse you with the
 question, whi you doe not communicate
 at supper tyme (which one might thinke
 that you would cheifelie doe, being such
 obseruars and keepers of the actions and
 proceedinges of Christ) but this so reason-
 able and cōsequent point, that (I meane)
 he which intendeth to worke about any
 matter shold take it vp in to his hand, and
 this thing, which Christ hym selfe hath
 willed vs by his example to do (in taking
 of the bread, which he minded to conse-
 crate, in to his holie and reuerēd handes,
 why do not you remember to folow, and
 why geue you not furth a general iniun-
 ction, that euerie minister shal kepe that
 ceremonie and maner? For although you
 M. Iuell (as I haue heard saye) doe take
 the bread in to your handes, whē you ce-
 lebrate solemply, yet thousandes there are
 of your inferior ministers whose death it

*Matt. 26.
 Christ to-
 ke bread in
 to his han-
 des.*

A CONFVTATION OF

ys, to be bound vnto any such externall
fashion, and your order of celebrating
the cōmunion ys so vnaduisedlie concei-
ued, that euery man is left vnto his pry-
uate rule or canon, whether he will take
the bread into his handes: or lett it stand
at the end of the table. Lett it therefore
be well marked that first of all you either
forgett, or neglect, or be ashamed to fo-
low Christ, in taking of bread in to your
handes.

- 2 It foloweth in the Ghospel that Christ
dyd blesse. but what dyd he blesse? vn-
dowbtedlie that which he toke in to his
handes. And why then doe not yow fo-
low Christ, in this action abowt the sa-
crament? or leaue craking, that you haue
brought your cōmunion vnto that per-
fect forme and absolute, at which Christ
left it vnto vs? if you will appeale in this
place vnto the lewes, in whose tongue,
blesing, ys commonlie takē for thanks
geuing, you must then expound vnto vs
what thanks Christ dyd geue vnto the
breade. For the accusatiue case, which
is gouerned of the verbe (*Benedixit*, he
bles-

*Christ
blesst the
bread.*

blessed) ys not, *Deum* or Apostolos, that
 is, God or his Apostles, but *panem*, that is
 bread. Therefore he blessed the bread,
 and dyd not thank the bread. no he dyd
 not praise the bread. in which sense (*be-
 nedicere*, to blesse) ys oft tymes taken. For
 how could that holie mynd of his, which
 alwaies was occupyed vpon highe mat-
 ters, and which then was most especiallie
 fullie and excellentlie directed vnto the
 making of vnspeakable misteries, intend
 the right seasonyng, or well bakynge, or
 fayre lockyng, or any other thing worth
 the praisynge, in that bread which he toke
 in to his handes? yf you would or could
 for your curst stomak & greatnes of hart,
 folow with quietnes and charitie, the ex-
 ample and māner of the wholie catho-
 like church, you shold make the signe of
 the crosse ouer the bread, and think that
 Christ hys blessinge of that creature: ys
 wel, so to be vnderstanded. But as though
 a thing were the worser, for the signe of
 the crosse made vpon it, or as thowgh
 Christ in blessing of the bread, blessed it
 not in deed, but rather blessed & thanked
 his

A CONFUTATION OF

his father: so you flee, by all meanes possible, from all such action and gesture, which might seem to comend this bread vnto vs, and you haue rather chosen to leaue owt all māner of blessing: then you would be bound to ceremonies, and come within order and canons. But whether this agreeth with your crakes and boastinges, that you haue brought the supper of the Lord vnto his first order and perfection (which you, for all that do not blesse the bread, as you should haue lerned by Christ his example and patterne) lett any man iudge, which hath but meane reason, and vnderstanding.

Further more, it is in S. Luke, that, *lyke-*

Luce. 22. *wyse also the chalice,* (vnderstand) Christ gaue. Which word (*likewyse*) I note, by cause it importeth, that there was a certaine especiall manner, which our Sauior vsed in taking and geuing of bread, the which he obserued in taking and delyue-
ring of the chalice. And reason, vndoub-
tedlie, geueth it, that he, which at other

Mattb. 14. tymes vsed, most solempne and reuerend gestures, (as in the feeding of fyue thou-
sand

sand with fyue barley loffes and two fishes, and in the rayfing of Lazarus he vsed
 blessing, lifting vp of eies, and lowd spea
 kyng) would not in such a tyme, and to-
 wardes such a purpose, either vse a com-
 mon attentioⁿ, either a comon expressing
 of his intention. especiallie where as the
 disciples, with whom he turned in at E-
 maus, knew him in the breaking of bread, *what reue-
 rent gestu-
 res Christ
 vsed at his
 last supper*
 bycause he did it, after such a diuine and
 solempne ceremonye, as was not vsed of
 any other, such was his grace therein and
 his ordenance. O Lord, how affectuouf-
 lie did he take that bread, from the rest
 which was vpon the table, of the which
 bread he appoynted to make his owne
 pretious bodye? How reuerentlie did he
 looke vpp to heauen? How hartelie did
 he thank his father? How abundantlie
 did he blesse and halow the bread? either
 by vsinge the playne signe of a crosse, or
 by some other expressing of his goodnes
 which he would to come vpon that cre-
 ature? How attentiuclie did he break it?
 How hartelie did he bid them to take it?
 How louingelie did he geue them to eat
 it?

A CONFUTATION OF

it? how mightelic and vnspeakablie did he turne and conuert it? *Lyke wyse also he toke and gaue the calice.* Surelie if there had ben no matter in the taking and handling of it, neither the bread (I beleue) neither the wyne was so far frō him, but that he might haue poynted vnto them, with his finger, or looked at the least way vpon them, saying, Take ye, and eate ye, this is my bodye, this is my bloudd. Yet to declare the singulare working of his, which is doone in the bread and wyne, and to make vs the more attent and close in mynd, by the folowinge of his owtward gestures, he toke it: separating it (as it were) from the reste of the lyke graine, he blessed it: by some speciall signe or sanctification, such as is not for our common meates, he brake it: to represent mysticallie, the visible tearing of his bodye, which the next day after followed. He gaue it: to make thē one together with hym, not by faith onlie and charitie: but in verye flesh allso and bodye. He saied, *This is my bodye, this is my bloud:* to teach them a true faith in those myste-

**whi Christ
vsed such
reuerent
gestures at
this insti-
tution of
the Sacra-
ment of his
bodye and
bloud.**

misteries, and to confirme and establish
 vs against the obiections, which either
 heretikes or our senses, doe make to the
 discrediting of the Sacramēt. and to cō-
 clud. he said, *Doe this in remembrance of*
me : by which he gaue full authoritie of
 consecrating vnto Priestes, and willed
 them to folow his example. But can you
 now (M. Iuel) proue, that you keepe all
 these thinges in your communion? Re-
 member, I pray you, the order of it, and
 consider, that the bread and wyne are
 layed downe vppon your table, where it
 pleaseth the sexten or the parish clark to
 sett them. And when the tyme of conse-
 cration (if all thinges dyd procede right-
 lie) cummeth, your booke apointeth, no
 takyng, no blessing, no directing of the
 mynd to the bread. But lyke as a man
 should tell a tale : so the minister reci-
 teth onlie the wordes of the Apostle, and
 when all is quicklie doone, he taketh the
 vncōsecrated bread hymselfe and geueth
 it to other, willing rhem to be thankfull,
 and to feed vpon Christ in their hart. In
 so much, that if a straunger should come

1. Cor. 11

The new
 ministers
 abuse and
 lacke in
 celebra-
 ting Ch-
 rist his
 last sup-
 per.

A CONFUTATION OF

in the meane tyme whiles you be at your cōmunion, he might wonder, why at the end, you make so much of that bread and cupp of wyne, with which all the seruice long before you seemed to haue had so litle to doe, or nothing. For neither by taking, neither blessing, neither direct and intentyue looking, it appereth that you work any thing in the bread. And all this notwithstanding, haue you browghte back the cōmunion, vnto that state and perfection, in which Christ delyuered it vnto his Apostles. May you not be ashamed of your vanitie, which crake of the folowing of Christ, and condempne his holie Catholike church, your selues neither takyng, neither blessing, neither cōsecrating the bread and wyne, as Christ hymselfe did in his last supper shew vnto vs? Well (M. Iuell) this is one fowle lie of yowres.

An other
lye of M.
Iuell.

Ther foloweth an other, namely, that you haue the same ordre, which was practised by the Apostles. But it appeareth not either in the Actes of the Apostles, or any of their epistles, what ordre of cōmunion

nion they had, In the Actes of the Apostles it is writē, that they did breake bread in their houses. and agayn, that after the Apostles had fasted and sacrificed, they sent furth S. Paule and Barnabas to fulfill the holy ghostes cōmaundement, and to preache abrode the Ghospell. But of the ordre, which they vsed in breaking their bread, or in their sacrifices, nothing is declared precisely. Again, vnto the Corinthians, the blessed Apostle writeth, what he receaued of our Lorde, and testifieth therein the verity of the sacramēt, but of the ordre, which is to be obserued, he speaketh so litle, that he endeth that matter with these wordes. *As for the rest, when I come my selfe, I wil set in ordre.* here be, loe, two foule ones past. ther foloweth the third, which hath many other vndernegh it. And that lie is, that, *the holy cōmunion is restored to the same ordre, which hath been cōtinewed, by the holy doctōrs & fathers* (one) *for the space of .v. or .viij. yeres* (two) *Manye yer* *through out all the whole Catholike church of* *of M. Iuels* *Christ* (three) *without exception or sufficient* *in one church* *example to be shewed to the cōtrary* (fower) *pe together*

A CONFUTATION OF

yet are there some this daye (q. he) that refuse it, which is also the fifthe Iye, if he take this worde (*some*) for a small some. Bicause in dede, ther be very many persons, which do refuse it, and would gladly runne to masse, if there were anye.

Wherin the
Protestantes

Cōmunion

agreeth not

with the

primitiue

church and

old fathers,

But now to shame all these lies, I will bring furthe a few exceptions, by which I shall evidently proue, many thinges yet to lacke in the Cōmunion, of the ordre, which in the primitiue church, was vsed.

Prayer to,

ward the

East.

Iustinus

118. quest.

First of all, you should torne your face towards the East in your cōmon prayer.

As it doth appeare by S. Iustin the martyr .118. quest. Bicause (saith he) we

should reserue the most honorable thinges for God, and by all mens iudgement, where the

sonne riseth, that is the worthiest part of the wordle. The same also is proued by S. A-

Athan.

quest. 37

thanasius quest. 37. Which alleageth for that purpose the testimonies of the Psal-

mes and Prophetes in answering to a Iew & for the answering to a Gentil, he saith

that bicause God is true light, therfor we loke towarde the light created, and doe

not worship the light it selfe but the ma-

kor

ker therof. Thirdly to a Christian this he answereth, saing, *For this cause the most blessed Apostles did make the churches of the Christiāns to looke towards the East, that we looking vnto Paradise, from whence we haue fallen, (I meane our old cōtry and land) shold and might desire our God and Lord to bring vs back thither, frō whence being cast out, we are in this banishment.* And of this iudgement also S. Basil the great, is. And saith *It is a tradition of the Apostles.* And with these agreeth S. Austen sayng, *when we stand to pray, we torne vnto the East.* And why therfore is not this ordre kept in the communion booke but expressely rather it appointeth the Priest to stand at the north side of the table? Is this your continewing in old fathers and doctors orders, that yow be assured, no example can be shewed to the contrary of that, which you doe? if you say the standing maketh no matter: suppose it to be so, & wherfore then did you not let thinges stand whē they were wel? or why do ye cra ke before ignorant people, that you haue the same ordre withowt example to the

*Basil. de S.
5. cap. 27.*

*Lib. de ser.
in monte.*

A CONFUTATION OF

cōtrary, which was in the primitiue church
and fīue or six hundred yerēs after vsed?

Thus, first then you stand not rightly,
no more doe ye in the rest accordingly.
For where is the water, which you should
minglē together with the wine in conse-
crating the chalice? why keape you not
this auncient approued and receaued or-
dre? S. Alexander Bishope of Rome the

²
*the chalice
ought to
be mingled
with water* fīfthe after S. Peter saith: *Neither wine
alone, neither water alone, but both mingled
together, ought to be offred vp in the chalice
of our Lord, as we haue receaued of our fore-
fathers, and reason it selfe dothe teache, bi-
cause both they are readen to haue gussed
out of his side, when he suffered his passion.*

Cōc. Car. 3
ca. 24. Item, the third Councell holden at Car-
thage, forbideth that any thing els be of-
fered, then our Lord him selfe hath de-
liuered and appointed, that is to say, bread
and wine mingled with water. Again, S.

Cyp. ep. 3.
lib. 2 Cyprian, in one whole epistle, greatly
rebuketh them, which offer vp water al-
one, or wine alone. Bicause (he saith)
that our Lorde appointed it so, that wa-
ter and wine should be mingled both to-
gether

gether, to signifie the ioyning of Christ, and his Church in one. For many waters Apoc. 17 do signifie in the Apocalipse, many people: so that water mengled with wine, doth well represent the people tempered together, and vnited with Christ. How say you? be not these witnesses sufficient inough? they are within the fīue hūndred yeres which M. Iuell geueth vs leaue to confidre, if perchaunce we may find any exception to the contrarye, that the ordre in the Englishe communion, is not according to the perfect example of that which it should be.

I aske yet once again why, the minister of the holy cōmunion, is not commaunded The ³ signe of the crosse se owght to be vsed in the communion. to make the signe of the crosse, when he should consecrate? This also was an old custome. For in S. Iames, and S. Basiles masse, there ys^a proper place and tyme before facring (as we haue called it) in which the preist doth make the signe of the crosse vpon the bread and wyne. And Tertulhan sayeth, *that in his tyme it was a generall custome, to make the signe of the crosse in the forehead at euerie comyng in* Libro de corona militis.

A CONFVTATION OF

to the house, at euerie going furth in put-
tyng on theire apparell, in sittynge downe at
the table, at candelltyde, at beddryde. How
much soner then, dyd they vse that signe
in holie misteries. S. Chrysostome also an
awncient father, the head (sayeth he) ys
not so much decked and set furth with a roy-
all crowne, as with the crosse. All men signe
them selues with it, imprinting it, in the most
noble part that we haue. For in the forehead
as it were vpon a pillar the figure thereof
ys daylie made, so lyke wise in the holie ta-
ble, so in the makinge of preistes, so againe
with the bodie of Christ in the mysticall sup-
pers, that signe doth florish. Vnto these. ii.
fornamed witnesses lett vs take a therde
verdict of the blessed S. Austyne, which
iudgeth of the crosse in this wyse, that,
except it be putt vnto either the foreheades of
the faithfull, either the water with which thei
are regenerated and borne againe, either the
oyle with which they are anointed, either the
sacrifice with which thei are nourished, none of
them all ys well done. What then shall we
saye? yf M. Luell hath not thorowghlie
readen these awncient doctors, how har-
die

In demost.
aduersus
gent. to. 3.

Augustin.
tract. 118.
in ioannē.

die and hastie was he in reporting, *that his communion and his felowes ys restored to the forme of the primitiue church, deliuered by Christ, practised by the Apostles, continued by the holie fathers?* and if that he hath readen the holie fathers, and yet cōtempneth their sayinges: what credit is to be geuen vnto his preaching, which plaith the hypocrite so notoriouſlie? But lett vs make other exceptions.

In the primitiue church, altars were allowed among Christians, vpon which they offered the vnblondie sacrifice of Christ his bodie: Saynēt Paule manifestlie saying, *we haue an altar, of which they may not eate, which communicate with Idolls.* The councell also called Agathense, hath decreed it, *that Altars should be halowed, not onlie with the anoynting of holie oyle, but also the blessing of the preist.* Yet yowr cōpanie (M. Iuell) to declare what folowers thei are of antiquytie, doe accompt it among one of the kyndes of Idolatrie, if one keepe an altar stāding. And in deed, yow folow a certayne antiquitie, not yet of the Catholykes, but of desperate here

⁴
altars vsed
and halo-
wed in the
primitiue
church.

Concil. A-
gathen. se.
cap. 14.

A CONFUTATION OF

Optatus
contra Do
natistas.

tikes. As Optatus writeth against the Donatistes, saying: *what ys so wicked & thee-uisish, as to break, to rase, to remoue, the altars of God, vpon which once you did offer?* Now if you be of no affinitie with the Donatistes, answer, for the pulling downe of altars, what sprite it was which moued you there vnto?

Againe, in the primityue church, incensing at masse, was, of most holie men allowed. witnesses hereof, are S. Iames in his masse, saying: *O Lord Ihesu Christ, &c.*

purge vs from all spot, and make vs to stand pure at thy holie altar, that we may offer vnto thee a sacrifice of prayse, and receiue of

5
Perfumes
& incense
vsed in the
primitiue
churche.

vs thy vnprofitable seruantes this present perfume for a sweet sauor, &c. S. Denise also ys a witnes, which emong other thinges writē, cōcernyng the order of church ser-

Ecel. Hie-
rarch. ca. 3

uice in his dayes, telleth, How the Byshop after he hath ended his holie praier, vpon the diuine altar, beginneth at it to burne incense, & so goeth rounde about the whole church.

Amb. li. 1.
in cap. 1.
Lucā.

An other witnes (to lett goe the liturgies or masses of S. Basile and S. Chrysostome) shal be S. Ambrose, which in his cō-

tem-

templation of the comyng of the Angel vnto the highe preist Zacharie, sayeth, *And I wold to god, that whiles we incense the altars, and bring sacrifice thither, the Angel shold stand by vs, and geue hymself to be seen of vs.* Now these testimonies M. Iuell, being gathered out of the fīue hūndred yeres after Christ, you were not so wyse vndoubtedlye as you were bold, in saying your cōmunion to be of that forme and fashīon, which the Apostles delyuered and their next folowers receiued.

Furthermore in the prīmityue church, goodlye tapers and lightes were vsed: how read you in the old doctōrs? were they not? If they were, how be you not a shamed of the darknes, which is generallie in you, and your cōmunion? If you can find no mentiō of lightes in any good auncient doctōr: read then S. Augustyne in his sermons vnto the people, dedaring what is the best kynd of vowe. And vttering by that occasiō the manner of good folke in his time, of whō, some did vowe oyle, some wax, to keep light in the night, some, a pall or robe, &c. Which although he

Lyghtes
maintei-
ned in the
primitiue
charche.

August.
Ser. 7. de
tempora

A CONFUTATION OF

Paulin. in
nat. 3. B.
Fœlicis.

he alloweth, yet these are not the best
vowes sayeth he. Read also Paulinus,
which vpon S. Felix holidaye, sayeth,

Clara coronantur densis altaria lychnis.

The altars bright: Are rownde I dight,
With lampes thick sett, and light.

Read (to be short) S. Hierome, and not
onlie read: but regard hym. Read what
he iudgeth of Vigilantius, and read what
the heretike Vigilantius iudged of church-
lightes and tapers. Did not he, lyke a sin-
gular and blind Protestant (all be it such
then, were not called Protestantes, but
known well inowghe by the bare name
of heretikes) but did not he iest & tawnt
at the māner of Catholikes, askyng them
whi they lighted tapers at myd noon, the
sonne faire shynyng? and askyng further,
whether the martyrs which dwell in hea-
uen, neede any of our tapers, which tarye
on earth? Whose madd brayne for theis,
and other lyke sayinges, S. Hierome no-
ted, to require some cure and remedie,
and emong other thinges he answereth
Vigilantius with these wordes. *Neither
Christ needed the oyntment* (which Marye
Mag

Hiero. ad
uersus Vi-
gilantium.
loan. 12.

Magdalene powred vpon hym) Nor martyrs the light of tapers: and yet that woman did that thing in the honor of Christ, and the deuotion of her mynd ys taken, and who so euer do light tapers, they haue theire reward according to their faith. Agayn. Thorowgh all the churches of the East, when the Gospell ys a reading, the tapers are lighted, euen when the sonne now shyneth. Not trulie to putt darknes awaie, but to shew furth and declare a token of ioye and gladnes.

For this matter therefore M. Iuell, I will leaue you vnto holie S. Hierome, to see whether you and he in this poynt can agree any thing togeather. and whether he can patientlie suffer you, after so euident customes to the contrarie, to crake that you haue browght the communion vnto that forme which it had at the begynnyng.

Shal I make any more exceptions against you, or haue I sayd to much allreadie for your profite and credite emong the ignorant? Many surelie wil think and saie vnto them selues, that if my Lord Iuell preached these thinges in open pulpite,
he

A CONFUTATION OF

he was well aduysed before, what he would saye, and vndoubtedlie he hath how to answer, how so euer these papistes alleage the Doctors. Which felowes verilie haue to greate an opinion of the man, and they may seeme to offend of purpose, which wil not see most manifest thinges, and such which are cōprehended by the owtward and carnal senses. Many heresies of old were verie subtile, and of much shew of vertue, in so much, that right lerned and good men might haue ben deceaued in them: but the heresies of thistyme are for the most part all, so grosse, so vnreasonable, so vnnatural, so folish, so much crakyng, so litle performyng, that it ys a wouder, how any man of cōmon sense, doth preferr the new before the old religion. For, to note .ij. pointes more, which, the church obserueth as deliuered by the Apostles, and which the cōmuniō booke hath not in it, for all the boft that is made of it, what honest hart can abide, to here those bolde wordes, that the cōmuniō is restored to the vse and forme of the primityue church, when he shall per-

perceauē that praying to the Sainctes,
 and praying for the dead, which the new
 Ghospellers do vtterlie neglect, was ge- ^{Of pray-}
 nerallie of old obserued. Is it not sayed ^{ing to}
 manie tymes and oft, in S. Basils masse, ^{Sainctes.}
 lett vs commend our selues one an other,
 and all owr life, vnto Christ owr God, ^{Basil. in}
 hauing in memorie, owr most holie and ^{sua Litur-}
 vndefiled ladie the mother of God, and ^{gia.}
 allwaies virgin Marie, with all the Sain-
 ctes? Doth he not make an expresse men-
 tion of owr ladie, of S. Ihon the Baptist,
 and of the sainct, whose memorie is kept
 that daye in the churche, sayinge, *Quorū*
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 it?

A CONFUTATION OF

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it?

A CONFUTATION OF

Chriſtoſt. And whereas holye Sainctes and Martirs
hom. 21. in are mentioned in the reſt of the maſſe, eſ-
acta Apo. peciallie yet thei are at the tyme of obla-
tion: for it is great honor to them, to be
named when their Lord ys preſent, whē
that death ys celebrated, and that dread-
full ſacrifice, and vnſpeakable ſacramen-
tes. Which was ſo ordinarie and com-
Aug. li. de mon a matter, that S. Auguſtine in few
S. virgin. wordes ſayeth, *It is well known vnto the*
cap. 45. *faithfull, at what place the martyrs and re-*
ligiouſe women or Nunnes departed, are re-
herſed at the Sacramentes of the altar.

Idem li. 22 And agayne, that we uſe not to offer ſa-
de ciu. Dei crifice to Martirs, but that in that ſacrifice
cap. 10. *which we offer vp vnto God, the martyrs in*
their place & order are named. Yf yow aſke,
to what purpoſe the catholike and true
cōmunion ſhould uſe the inuocation or
namyng of martyrs: (althowgh it be ar-
gument ſufficient againſt your cōmuni-
on, that it foloweth not the lyke maner,
which we find to haue ben receiued in
the awncient church, yet to yelde much
herein vnto you) I ſay either with Chri-
ſoſtome in the place forenamed in the
pre-

that it is the Martirs honor, to be remē-
bred in the presens of their lorde his pre-
tiousse bodie. Or I saie with S. Augustine, *Lib. 20. ca. 21. com- tra Faustū*
applying that to our purpose specialie,
which he spake generallie of all Martirs,
that, the Christen people doe keepe the
memories and commemoration of Mar-
tirs, with a religiouse and deuoute solem-
nitie, bothe to stir vp in them selues a
folowing of them, and also to be made
partakers of their merites, and to be hol-
pen by their praiers. But the practise of
the primityue Church beinge euident,
althowgh the cause of it were not kno-
wen, whi vse yow not in yowr commu-
nion, an ordinarie inuocation of holie
sainctes?

Now if in all other thinges, no oddes
betweene yow and the true church might
be espied, yet the praying for the dead, *Praying at masse tyme for the dead.*
was in the primityue church so laudable,
and in yowr religion it ys so hated, that
except, before iudgemēt be geauen, yow
alter in that poynt yowr communion, no
reason can beare it to be Apostolike.

F Con-

A CONFVTATION OF

*Conf.
lib. 9.*

*Chris. ho-
mil. 3. ad
Philip.*

Consider by your selues S. Basiles and S. Chrysostomes masses, whether peculiar and proper mention of the dead, be not made in them, to obtaine God his mercie for them? Remember, that S. Augustine desireth his brothers and fathers the priestes, which should reade of the death of his mother, to pray for her at the altar. And if you will be loth to turne to these places, and to consider them accordinglye, I will pardon you of that labor, trusting that one testimonye will be sufficient vnto you, which seeke nothing, but trueth, and are readie to folowe better counsell. The testimonye is Sainct Chrysostomes. *It hath not ben decreed for nought, by the Apostles, (sayeth he) that in the celebration of the venerable misteries, a memorie should be made of them, which haue departed hence. For they knew, that much vantage and profite did come herebie vnto them, &c.*

So manie poyntes therefore considered, which we find vsed in the primitiue churche, and which we lament to see
con-

contemned in your vpstart church: can you, for shame of the world, either not folow that, if you know the state of it, or if you doe know litle of it, so boldlie compare your selues with it? You say, that whithout exception and authoritie to the contrarie, you haue the same order and fashhion which was practised in the auncient church, thorough Christendome, and I doe shew you now half a skore of iust exceptions, of noe small maters, or hard to find, but great and easie to be perceiued. Who therefore might in this place and vantage against yow, geue for God his sake which is trueth, a iust and free sentence betweene vs and you? Who might graunt forth inquisitors and Iudges to sitt vpon it, which of vs two doth folowe the church, and which of vs two doth belie her? how long is it that men halt on both sides?

If our Lord be the God, folow hym: if Baal Reg. 3.
be, folowe hym. If Iuell say trueth, lett the cap. 18.
 Catholikes contynue in their infamie: if
 the Catholikes proue hym a lier, goe vp-

A CONFUTATION OF

right, and halt not with a false legg. This communion of yowrs M. Iuell, is no more lyke the masse, office, or seruice, which the Catholikes vsed in the first fyue hundred yeares after Christ : then a sowre crabb is lyke a sweete orange. But as some man might folishlie say of an other, he is lyke King Arture the famousse, bycause he sitteth at a rownd table, or hath perchaunse some part of a gesture, which (as he hath readen in Chronicles) becummmed King Arture verie well, whereas in all kynd of manlines, he is more neerer a duccke then a duke, so (that I may be quietlie suffered, to cōpare thinges simple and temporall, with those great matters and euerlasting) these obscure Protestantes, bycause they presume all of them to receiue vnder both kyndes, as Christ did vnto his Apostles onely, deliuer them both, (as teaching them how to celebrate that daylie sacrifice) and because they will not receaue, except they be a company of them together: loe, say they, we be the folowers of Christ, and
his

his Apostles, and of the primitiue church as far as fīue hundred yeres goe, (for there we leaue them) and we haue the light of the Ghospell, after so long a night of nine hundred yeres and more, and our ordre of the holy communion, is the same which Christ deliuered, (O good brothers) and the Apostles receaued, and the Doctors and Fathers continewed, without any exception, which can be made to the contrary. Wheras in deede, you may see, in how many, and how principall thinges, they forsake quite the true ordre of the primitiue church. But shall they be so suffered for euer?

True it is, the Sacrament is an holy thing, M. Iuell the ordinance of Christ, the mystery of our sol. 8. saluation. Yet, is there nothing so good, no ordinance so holy, no mystery so heauenly, but through the folly and forwardnes of man, it may be abused.

From this place forward, many leafes together, he proueth that thinges may be abused: and reckoneth vp certein abuses, which haue chaunced about the Sacra-

A CONFUTATION OF

mêtes. and if I take him cardie but in one, he must be guilty in all, bicause he alleageth all with like faith and integritie, and willeth him selfe to be také as he is, if he be found ouercom, but in one thing onely. First then, as concerning those, which did baptise the dead, they ar well reprovèd in the third Coũcel of Carthage, the sixt canon. But here by the way, I note one great vnreasonablenes in those men, which at their pleasure, to serue their turne, doe alleage Councells, and will not yet obey the canons of the same Councells. The 17. canon of this very Councell of Carthage, forbiddeth that no strange women, (that is to say) none, but either mother, grandmother. Aunt by the father or mothers side, sisters, and brothers or sisters doughters, either such as wer of household, before they toke ordres, but besides these, none should dwell together with the cleargie. And now, priestes doe take not onely strangers to their household seruâtes, but also to their chambre and bed felowes. The. 27. Canõ,
com-

cōmaundeth water and wine both to be vsed in the sacrifice. The. 36. forbeddeth vtterly, that any priest shold cōsecrat holy oyle, for that was referued to the Bishop only, with whose leaue the priest might cōsecrat virgins. But in these quarters of the world, nother water in sacrifice, nother oyle, nother virginitie with cōsecration therof, is alowed of the Protestātes. Reason truly it is, to take a mans whole tale, and not to mangle an auncient Cōncell. Which Councel, if they do not credit, why then doe they bring the testimony of that Councell for profe of their purpose, against which, they bere false witnesse that it is not to be folowed?

But to let this matter to passe: A great abuse is attributed vnto Tertullian, and Sainct Cypriā his tyme, a thousand foure hundred yeres agoe, that the Christians toke the Sacrament home with them.

This was (saith M. Iuell) an abuse, and therfore it was broken. But who did break it tell vs? It was broken saith he. and how doe ye proue this to be an abuse? it was an abuse saith he. And I say, it was

F iiii

not

A CONFUTATION OF

not. and why not my nay, as good in reasoning, as your yea. For, although the cōmédation of some person hath made you a Bishopp, And, by order of the church, I am a simple priest: yet as good the legges of a larke, as the body of a kyte. If we goe to craking (in dede it is not good, but this yet they would constraine many to do) I wil yeld nomore vnto his auctoritie, then reason will require. Yet I may iustly crake, not in my selfe, but vnder the churches auctoritie, and in the name of S. Cyprian and Tertullian. Was that, say you an abuse, to carye the Sacramēt home at those dayes, and receaue it before other meates? I vnderstand what greueth you in this example, of the primitive church. For it proueth plainly against you, that euen in so nigh daies vnto Christ, ther was no necessitie to receaue the Sacrament vnder both kindes. And wheras the perfequitiō and hatred of Christians, was then so great, that they could not frely meete together in any common and open place, and so quietly serue God, and receaue his benefices, as they

they desired: can ye blame them, yf the dergie were cōtent, to let the Christians cary home with them, that present comfort of their soule, (which is the body of Ihesus Christ) to haue it alwaies in redinesse, and to strengthen their weaknes therewithall, if sōdenly they were called vnto martyrdom? Be you wiser then S. Cyprian? and he writing not his priuate fashion and māner (which might be well inough corrected by greate counsell) but writing of a certain fact of a woman, which reserued the Sacrament in her chest, wherby the custome of that tyme and most vndoutedlye, the faith of that tyme may be gathered, doe you reprove the odre of the primityue church, and haue you forgotten so sone, that old customs must preuaile? where haue you readen, in any old father, or doctor, or in any generall counceill, or how can you shew it, by any treu example of the primityue church, that the carying home & reseruing of the Sacrament, was an abuse? but let vs heare what S. Cyprian writeth, in his sermō de Lapsis. He proueth there

*It was no
abuse in
the pri-
mitiue
church to
carie home
the Sacra-
ment, and
receiue it
alone.
Cyp. ser. 5.
De Lapsis.*

A CONFUTATION OF

there by many exāples, how great a fault it is, to receaue of the sacrifice of Idolls, and yet also to receaue (no repentaunce going before) the Sacramēt of the altar.

And among other, this is one. *When a Iuell. certain woman (saith he) did goe about, to open with her vnworthy handes, the chest, in the which that holy thing of our Lorde was, (meaning the Sacrament) she was feared away, with fire, rising frō thens, that she dared not to touch it.* what abuse now is here? here is a great fault declared and a great miracle also: but abuse none at all. Neither doth S. Cyprian note the woman, as one which did not well to haue the sacrament in her chest: but that she was greatly to blame, and in great displeasure of God, which ventred to open the chest, and receaue that holy sacrament, she hauing before defiled her handes and soule with cōmunicating of the table of idolls. Yet (saith M. Iuell) this was a great abuse, and he appealeth to Christ, which did not institute the sacrament, that women should kepe it in their chestes. So yow say, and yow meane, that there is no body
of

of Christ, except it be presentlie receaued, and if people come not quickly, after the minister hath reherſed the institution of Christ, but differ it ouer, vnto the next day: ther is no body at all. And how then did fire com out from the womans chest? to punish her for her idolatry committed among pannimes? But she was not hurt at all, as far as S. Cyprian telleth. How then? to feare the pore soule, that she should not touch that, which was now in her chest? why, it is no better then common bread, except it be vsed in a communion (as yow say.) But S. Cyprian saith, fire therfore to haue come forth, that she should not touch that holy thing of our lord. And yet, Christ did not geue his body, to be put in chestes, nor that woman toke it, for that end onely, to put it vnder lock and key: but to receaue it, as she minded to do, when she had ben disposed. Hitherto then, nothing is proued against that custom of the primitiue church, in Tertullians and S. Cyprians daies. In S. Cyprians and S. Austens tyme, young babes receaued the communion,

this

A CONFUTATION OF

**A weake
reason of
M. Iuell's
why ioung
chylterne
should not
receiue the
Sacrament**

this was a great abuse, saith M. Iuell. And why so? Herein he bringeth a reason, bicause S. Paule willeth, that one first should proue him selfe, before that he receaue: which children cannot doe. But if the auctority of the thurch, had not ordered this matter, I would say, that Christ did bid, all to drink of the cupp, and therfore children might well inowgh receaue therof. And if (*all*) is there to be vnderstode, as spoken onely to the disciples present, (as it is in deed,) wherfore then doe these Protestantes so much strue for the cupp? not for thirstines, but for wantones. bicause Christ saied, drink ye all of this. And again, if children should not receaue the sacrament, onely bicause S. Paule requireth trying of one his selfe: so likewise they should not be baptized, before they were instructed in the faith. And further, if the faith of the Godfathers serue the children to receaue baptism, why cannot the faith of the church be sufficient for them, to receaue Christ his body? And this I write, nothing murmuring against the wisdom and ordre
of

of the catholike church, but that I might declare, how M. Iuell full slenderly doth proue this to be an abuse, that children should receaue the sacrament, bicause of an argument which may be made out of the blessed Apostle S. Paule. For if he leaue the church, and cleaue to the scripture onely, he shall vnderstand, that the diuell hath as much scripture, as the worst of the all. Now as for the sending of the Sacrament to the new married man and his wife to be receaued at home. When yow shewe, where S. Hierome sayeth it, yow shall quicklie be answered by S. Hierome. In the meane tyme, I note vnto yow, that if the Christians of those daies, had made no more price of the Sacrament, then yowr people doe now: they would neuer haue accompted it worthwhile, to send such a bread for a present to a mariage, among so much good spice bread and cakebread, as is there fownd, and geuen. And now again, saith M. Iuell: *Marcus a Necromanser (as S. Irine writeth) made, that by enchaunement there should appeare very bloud in the Chalice.*
 Wherin

A CONFUTATION OF

Wherin I confesse he did vilye and dam-
nablye misvse the people and cōtrary the
church. But it is to be noted, that this
Marcus went about to winne vnto him
selfe an estimation aboue all other prie-
stes, which could not but folow, when
that at his cōsecrating, the people should
see the wyne turned as it were in to bloud,
and that the like did not appeare, when
other Priestes did consecrar. And note,
that except the faith of the church in tho-
se dayes, had ben, that the very bloud of
Christ, was in the mysteries of the Chri-
stians, he could neuer haue made any to
reuerence hym the more, for that practi-
se, but rather to haue brought him, before
the officers of the church, and examined
him, saying: We doe belcue, that we re-
ceaeue Christ onely by faith, which faith
goeth vp to heauen, and eateth him as he
sitteth at the right hand of his father: but
this man sheweth vs, very plaine bloud in
the chalice, which is against our belese.
And wheras this Necromanfer, did tur-
ne his craft to the pleasing of the peo-
ple,

ple, and so made blood to appeare in the chalice: it foloweth, that the whole people of the church, did reioyce in the blood of Christ, which thei beleued to be in the mysteries, and so he craftely serued their faith an deuotion, that he might winne their praise and fauor, and that he might be pointed vnto, with, loe, there goeth a good priest, and a blessed man. But will yow heare more abuses?

Som take the Sacrament for a purgation, against flaunder: som hang it before their brestes for a protection. S. Benet (sayeth he) ministred the communion vnto a woman that was dead. Ergo what doth follow? Ergo the sacrameut may be abused. I graunt it may be, as when wicked and false coniures doe make it a meane to binde the diuell, or when heretikes or infidells tread it vnder foote, or cast it in the fire, or pricke it with kniues to proue, whether God his worde be trew, that this is his body, which was deliuered for vs. But none of your premisses almost doth inferre rightly that conclusion.

For

A CONFUTATION OF

For wherby shew you, that S. Benet did abuse the Sacrament in ministring it vnto a woman that was dead? All your argument is this, Christ did not appoint, that the Sacrament shold be hanged about ones necke, or put in chest, or geaueu to dead women: ergo these be great abuses. Is this in deed good reason? that what soeuer Christ hath not expressely willed, that may not be vsed? Sir, Christ did not bid vs, that if ther were not present three at the least, which would receaue, ther should be therfore no communion that daye. Christ did not bid vs knele downe, and say, Lorde we doe not presume to com to this thy table trusting in our owne merites, Christ did not bid vs, when one chalice is supped vp, to fill it again out of the whole potle or quart potte. Christ did not bid vs, cary home with vs the pieces of bread, or cantells therof, and doe what we would with it. Ergo these be great abuses in the communion booke. no Sir no, the truth must be tryed by other argumentes, then these rhetoricall repetitions and negatiues of Christ

*A new-
lye argu-
ment of
authoritie
negatiue
lie.*

Christ did not appoint this, ergo it is an abuse. especially, whereas to many doe thinke, that Christ will be content with no other thinges, but such onely as are writen: as though the holy ghost, the spirite of truth, were idle in the church all this while. how dare you to iudge of S. Benet his fact, the like vnto which, S. Gregory doth alleage for a miracle, and for a notable matter. S. Austen so wise and blessed a man, wheras he disputeth in his booke *De Ciuitate Dei*, of deathes which som haue vsed towards them selues, and wheras he well remembred, that the precept of God was, *Thou shalt not kill*, & al- Exod. xx. so remembred that the church doth honor for martyrs certain, which did runne into the waters, and to kepe their virginie lost their liues, in this so doubtfull a case, wherein the church seemed to stand against God, and the precept of God, to be contraried by the holye daye of the church, he dared not rashely to conclud, but stode herein, that the precept of God must haue his force, and with what conscience and prayse, those virgins

G drowned

A CONFUTATION OF

drowned them selues, that must be left vnto the working of God the holy ghost, and not curiously serched of men. for

*Lib. 2. de
ciuit. Dei
cap. 26.*

what if they did so (sayeth he) not de-
ceaued as women may be, but com-
maunded by God, neither erring therin,
but obeying? As of Sampson, it is not
lawfull for vs, to thinke any other thing.
And we therefore (sayeth he afterwarde)
come to the conscience by hearing, but
of secret thinges, we take not vpon vs

*The doin-
ges of the
church and
of good mē
are not li-
ghtlie to be
iudged.*

the Iudgement. Thus, Sir, it did becom
you to doe, for asmuch as you confesse
Sainct Benet for a Sainct, and wheras by
many mirades, that hath ben well kno-
wen vnto the church, not hastely to iud-
ge of the spirite of God, with whom you
are not so well acquainted, as Sainct Be-
net was, but humbly and reuerently, to
heare the mirades of God in his sainctes,
and to confesse that M. Iuell doth not
know all thinges. Wher you haue it, that
Sainct Benet did geue the communion,
vnto a dead woman, I know not verely,
but Sainct Gregorie reporteth a lyke
thing of hym. that a ladd of Sainct Be-
net

*2. lib. Dial.
cap. 24.*

net his monasterye, departing vnto his parentes without the blessing of Sainct Benet, and before his returne departing also the world, after he was committed to the earth, the next day he was cast vp again. Wher vpon Sainct Benet, (after mone made vnto him) sent the communion, and willed it to be putt vpon the brest of the lad. After which done, ther was no more troble. which thing being so sadly written by Sainct Gregory, we may not well lawgh at it, and the same finding no fault with the matter, lett not vs murmur against the workes and inspirations of God. In deed, it is not for euery man so to doe, but when so singular vertuous men, are moued therunto, and when a great effect doth folow, we must iudge, that God was the author therof, and that the partie did it not vpon his owne opinion and boldnes. The which answer serueth also, that we be not to bold in condemning any one his deuotion and faith, which vseth the sacrament for his defence in any kind of cause. For S. Ambrose praiseth his bro-

*In oratione
funebri
de obitu
fratris sui
Satyri.*

A CONFUTATION OF.

ther Satyrus, which minding to goe ouer the seas, did take of the Christiāns, which were in the shippe with him, the Sacrament, and hanged it about his necke. wherevpon afterwarde, when a tempest did rise, and breake the shippe, he committed him self, to the defence of Christ in hys Sacrament, and so miraculously escaped drowning. And lyke as Saint Peter, takyng comfort and strength of the presence of Christ, sayed, *Lord if thou be*
Matth. 14. *he, bid me com vnto the, vpon the waters,* and did walke vpon them, as vpon firme land: so the Catholikes, which certainly beleue, that this is he him selfe, whome they see couered vnder forme of bread, (although he be alwayes present) yet they are more out of feare, when they haue him within their handes, and reach. And throwgh the grace which cometh from him, they walke securely and peaceably. As contrarie wyse vnto other, which doubt of Christ his wordes, and make such a sence of them, as they be able without difficultie to attaine vnto, saying that he is present by a certain conceiued

ceiued thought of ours , and remembrance onely: I wondre not, if it seme folly vnto such, to make any store of the Sacrament, or to reserue it for a stay of their wauering fayth in ieopardies . For what is bread but bread, and what can it doe more then comfort the body ? But now againe, bycause in S. Bener his time, more besides him (as M. Iuell collecteth) did geue the Sacrament euen vnto dead persons: ergo they certainly did confesse a more liuely, reall, mighty, and blessed thing therin to be, then our protestantes will admitt . So that putting a side the question, whether they did well therin or no ? yet this appeareth , that they toke the Sacramēt to be as Christ hath saied, his very owne body, and that faith was in the church within the fīue or six hundred yeres after Christ , which M. Iuell receaueth for incorrupt. *But alas, what if they , which most of all defend the masse, Iuell, them selues, find fault with the masse ? as* *Albertus Pigghius by name, the greatest* *pillar of that parte.* First I answer, that the church doth not take him for the greatest

A CONFUTATION OF

piller (in so much that in three or fowre
 poyntes she noteth hym to haue had his
 errors) & a Catholike faith is not bownd
 vnto any priuate mans opinion. But you
 be accustomed to this kinde. Then I say
 further, that it appeareth hereby, of what
 good conscience Pigghius was, who did
 not write for fauor of his side, or hatred
 of the contrarye, which if he had minded,
 he would neuer haue yelded one inche
 vnto an heretike, which haue that māner
 of stoutnesse, that if one of them denie
 neuer so manifest a thing (as for exam-
 ple, that S. Peter was euer at Rome: vpon
 which thing all writers agree vpon, al-
 thowghe they differ somewhat in the ti-
 me) but, as I sayed, be the thing neuer so
 manifest to the contrarie of that, which
 any of them doth affirme or impugne,
 yet will the rest defend him in their wise,
 not perchaunce in alowing the opinion,
 but in saing that it is a disputable questiō:
 and so, that being graūted, ergo say they, it
 is no mater of faith, whether the one part
 or other be taken. But the catholikes, bi-
 cause they be plaine, they doe vtter their
owne

*A differēce
 betwene
 the Catho-
 likes and
 Protestan-
 tes asser-
 tions.*

owne opiniō, and noting dissemble with their felowes, if it be not trew. Wherin, they are suffered, so to reason one against an other, that they be both of them obedient vnto the church, whose voice we do harkē vnto, & not what Albertus Pigghius faith. Thirdly thē I answer, that more beside Pigghius cōfesse, abuses to haue crept into the seruice of the church, as it appeareth by the catholikes, which cōsulted vpo

*Cap de ho-
ris Cano-
nicis.*

reformatiō of disorders, in a certain meeting at Ausburg. Also Hofmesterus in the expounding of the masse, denieth not, but

*what abu-
ses are
crept in to
the church
masse, and
diuine ser-
uice.*

som trifles haue ben put in. but what abuses & trifles doth he meane? forsooth, such as be in som proses, antiphonies, repetitions, and reherfalls of thinges not autēike, which be in deed in the cōpasse of the masse, but are the outward garment, as it were of the body. Now, wheras you say, that Pigghius hath found out errors and abuses in the masse, it maketh a Catholike man to feare by and by, lest that, either by Pigghius opiniō, Christ his body were not really present, or were not to be adored, & the signe of the crosse wer not to be

A CONFUTATION OF

what a
masse is.

A timorous
bragging
and vaine
glorious
weakenes
of M. Iuell.

vsed in the masse, or water and wine not to be mengled, or the bread not to be taken in the hand of the priest, when he should cōsecrat, or least som other thing worth the talking of, were omitted or abused. As for a versicle, or lesson, or som one ceremony, there may be cause perchaunce to alter it, and yet the masse continue neuer the worser. And therfor truely, M. Iuell semeth vnto me, not to play a bold part and vpright. for wheras properly (as he can not but know, except he be to much vnlearned) wheras I say, the masse is propriy the sacrifice of the new law, in the which Christ his very owne body is offered, by him self, throwgh the ministry of priestes, vnto God his father, for the purging, preserving, and beutyfying of his church: M. Iuell yet, setting him selfe to talke against the masse. *I will not speake* (sayeth he) *of transubstantiation, of reall presence, of sacrifice, I am content to disauantage my selfe at this tyme in those thinges, but I will talke of the communion in both kindes, of the Canon of the masse, and of priuate masse.* As who should say, it is not

not good to com before the face, but I shall angre them well inowgh, in treading on their heeles. It is the fashion of mery men, when they are disposed to spend good tyme idly, to find fault with the fashion of the apparel and gesture of them, whose manners they can not reprove. And so in this place, if they haue any thing, to lay against the masse, lett them reprove, either sacrifice or presence, or one of the substantiall things. But if they will make great boist, of defacing the masse, and in effect medle with nothing, but the circumstances therof, truly if this be alowed, then (say I) he is no honest man; and if I be required to prove it, I will bid the iudge to consider his croked nose, or halting legg. Which, as they are no good reasons, to disprove a mans honestie: so doth most of M. Iuell his talke; nothing pertaine to the purpose. But M. Iuell craftelie perceiuing, that of congruence in speaking against the masse, it should folow, that he did speake against the sacrifice. and reall presence, No (saith he) *I will not talke of them, I*

A CONFUTATION OF

will disauantage my selfe. which is a merue-
lous kind of simplicity, to seke a praise of
corage and strength in very feare and co-
wardnes. This is once certaine, The sacri-
fice and presence disproued, all the rest
would quickely fall. but cōmunion vnder
both kindes, vulgar tongue, and taking
away of priuate masse (as they call it) for
a while permitted: the masse in deed is
neuer the worse, the communion in ef-
fect is neuer the better. Yet, goe to, let vs
consider, what he sayeth against the mas-
se, euen in those pointes, which he hath
his most aduantage in, which all (except
adoration onely) if he could disproue,
he is nothing the neerer of his purpose,
which is to withdraw good Christians
mindeſ from the masse, and make them
hang vpon the Communion.

Fyrst as touching the strainge and vnknown
tongue, which hath ben vsed in the masse.
M. Iuell. *S. Paul his counsell in generall is, that what*
soener is done or sayed in the congregation,
should so be done and sayed, that the hear-
ers may haue comfort therby, and yelde
thankes vnto God, and say Amen.

It appeareth that the store is spent, when
such

such argumentes are browght forth, or rather, that there was no store at all. For this obiection of the vnknownen tongue, myght haue ben vttered ouer nyght at Euenfong tyde, or early at matins in the morning, which both seruices are in the latin tongue, which he termeth an vnknownen tongue. But to kepe it vnto the masse, it is out of place and fashion. And behold, he pretendeth to talke properlye against the masse, & that he might so doe the more properly, and the more to the purpose, he dispatched his hādes of many other questions, and disauātaged him self, of speaking against the real presence and sacrifice, as who should say, I wyll onely medle with the masse, and yet his first obiection against it, doth serue first, against Euenfong or matins, if we should folow the ordre of time. And by this reason also M. Iuell, you myght haue taken vpon you to speake against the *Pater noster*. Againe, this argument is good in the cōtrey, not in the towne, emong the lay vnlearned people, and not in the vniuersitie emong scholars, vnto whom the masse

*Note
how properlye M.
Iuell argueth against
the Masse.*

A CONFUTATION OF

masse is not in an vnknownen tongue. Also this reason may be alowed, on this side of the seas, and not beyond sea, where the latin tongue in many places is commonly knowen. You haue proued then, that a simple Englishe man, should not alow the masse, but all Latinistes and scholars may vse the masse still. And so the great labor, which you haue taken in reciting of S. Paule, S. Austen, and Iustinian, is not against the masse, but against her cote onely. how think you (master myne) if I shold preach among the welshmen, and cry out to them, that the communion is nawght, and should say, alas good people, you lacke the frute of our Lord his supper, and the solacing of your selues in the remembraunce of Christ his death, and so furth. And if I did bring this principal reason for me, bicause it is in a tongue vnknownen vnto them, would you not accompt me frantik, to make such a doe against the communion, for the tongue onely, in which it is writen? wold you not answer, that the cōmunion in it self is good, but this litle missehap,

is leysurely to be amended? Euen so then
geue sentence vpon your owne argu-
mēt, and say, that the masse may be good
for all this, but only the tongue in which
it is vsed, is to be amended.

*obiections
against Ma.
luell cōcer
nig his wil.
that al thin
ges done in
the church
must be vn
derstanded
of the peo-
ple.*

Before I goe to another obiectiō of his,
I wil make som against him my self, vpon
the place of S. Paule, which he trium-
pheth in. For if euery thing is to be doon
and saied so, in the congregation, that all
may vnderstand what is sayed: wherfor is
all the Psaltar of Dauid, appointed to be
readen in the English church, wheras all
English men vnderstand not all the Psal-
mes? why are ther not appointed and se-
lected, certain easy and licht to be vnder-
standed, but without choise, they be ta-
ken, in ordre, as they folow? Then, how
many of the common people are there,
which vnderstand not, the most easiest
chapter in all Scripture? for if all this whi-
le, in so great reuelation of the Ghospell,
many yet doe not vnderstand the Lord
his praier: how should they attaine to the
Prophetes and Psalmes? Further yet, wher
singing is vsed, what shall we say, to the
case

1

2

3

A CONFUTATION OF

case of the people, which knele in the body of the church? yea let them harken at the chauncel dore it self, yet they shall not be much the wiser. Besides this, how will
4 you provide, for great parishes, where a thousand people are? and if the person haue but a small voice, is their coming to the church frutelesse? how shall they all, say Amen, which doe not all heare him? Certainly, your wisdomes must provide, that first the minister haue a good voice. and that he haue no more to his cure and charge, then may heare him. the chauncell shalbe well pulled down, the church made rownd, like a Synagog of the Iues, or like a doue howse, welshmen by them selues, Cornishmen by them selues, Northern men by them selues, fine Londoners by them selues, broder speached men by them selues. So shall all, say amen, vpon the thinges which are readen, so shall the
5 church flourish. But yet, I had forgotten one principall thing, all Scripture must not be readen, nother of certen booke all chapters. and then, for the better lerned of the parish, one chapter, and for the
the

the poorer, an other . There would be no end of confusion , if we should provide, according to this deuise, that nothing be readen in the congregation , but that which shalbe heard and vnderstode of all, which are present . But the Apostle his purpose was of an other wisdom and discretion . For he, in the first vnto the Corinthians , speaking of the giftes of the holy ghost, and comparing them together : correcteth thereby a certain vaine glory of the Corinthians, among whom, some were proud, for the gift of tongues, and thought it a ioyly matter , to speake in a strainge language. But, sayeth the holy Apostle, *Follow ye spirituall thinges, and rather covet ye , for the gift of prophecying*, which was to expound and open the Scriptures . And then afterwarde, he doth not dispraise the speaking with tongues, but he preferreth the gift of interpretation, and of preaching the Scriptures. which is most trew in deed, as S. Paule doth proue it most manifestly by the similitude of instrumetes and trumpettes.

1. Cor. 14

For

A CONFUTATION OF

For if one were neuer so cunnyng in Hebrew, Greke, and Latin, and would shew a copy of those tonges, in open sermon and exhortatiō: an other were more worthy praise, and should bring more profit vnto the hearers, which knew but his natieue tongue onely, and would preach therein vnto his cōtrie men, then he the thirde better learned man, whom none of the cumpanie could vnderstand. wherfor properly, against such vaine glorious men, is the meaning of Saint Paul. which seeke rather to shew their cunnyng in vsing of diuers tongues, then to profit the church of God, in expounding the scriptures in that tongue which is knowen vnto the audience. But yf a parish priest say his seruice in the Latin tongue, which none of the parish besides doe vnderstand: is this priest in danger of S. Paules wordes, which he speaketh concerning the vse of a strainge language? no truly. For it is written in the same chapter of S. Paule, that *he which speaketh with tōgues, speaketh not vnto men, but vnto God.* And again, *He which speaketh with*
tongues

1. Cor. 14

tongues edifieth him selfe. and again, if one doe blesse and praise God with his tongue and voice, yea although his fellow be not edified therby, yet he him selfe doth well in geuing of thanks. Which thing being so, they be to foolish and scrupulous, which do admit no other prayer booke, but such as are onely in the vulgar tongue. And wher now is this great fault? what so euer is done in the congregation (saith M. Iuell) must be so done, as the bearers may take comfort therof. And yet, say I, one may be in the congregation, and speake vnto God, and praise God in a tongue vnknown vnto other, and be owt of blame therfor.

As S. Paule sayeth, that he whiche speaketh in tongues, edifieth him selfe, and doth well to geue thanks, although another be not edified. And in the end of the forsayed chapter, if ther be not an interpreter, let him which hath knowlege in tongues, hold his peace in the church, and speake vnto him selfe, and vnto God. But where then is the fault? onely in this truly, if in such matters, as appertein vnto the instruction of the people, an vnknown strange tongue be vsed.

1. Cor. 14.

A CONFUTATION OF

*Why it is
not neces-
sarie the
people vn-
derstand
all diuine
seruice.*

as in Sermons which are to be made vn-
to them, and exhortations. As for mat-
tins and masse, what so heinous crime is
committed, if the people vnderstand not
all thinges which are spoken? If the com-
mons of any shere, would obtaine of the
Counsell of the realme, a certen benefite:
and bicause it were to much, for all the
whole shere to ride vp to London, if they
did appoint out, half a skore of honest
men, to trauell in the comon case, would
not the matter be browght vnto a good
end, except euerye plowghman should
heare, what those halfe skore did say vnto
the Counsell? Or if among those halfe
skore, two were chosen by consent of the
rest, and those two should declare their
whole mindes: were all the matter dash-
shed and marred, if those two mens tales
were not heard of the other eight? And
yet, this is but a temporall matter, and it
is done by them which may err; and
browght before them, which doe not see
the hart, but iudge of the externall wor-
des and deedes. And yet no vpror is
made, althowgh two men declare the
messa.

message, and take to their charge, the cause of the whole there. How much more then, is all safe, when the people send their priest to almighty God, and mainteine him with their costes, that he should applye their sute, and speake for them diligently? Shall a Carter or a Gentleman, bicause he is best in the parish, shall he com to the priest, and say, now Sir Ihon, let vs heare, what ye pray: We will vnderstand whether you say well or no, we will prompt you if you say amisse, and you shall not deceaue vs with an vnknownen tongue? Whereas if the priest were neuer so vnlearned, neuer so vnreuerent, neuer so slepish, or distracted with cares: the deuotion of the people, and their good will, is considered of God. and he for his infinite mercy, and wisdom, doth take the priest his prayers in as great and hartie a sence, as any of the parish doth wish. These thinges being true, is ther any hastinesse to haue all the seruice in Englishe? Doth not god consider the hartis, not the priest the

A CONFUTATION OF

Chrysost.
lib. 3. de
Sacerd. embassadour betwixt the people & God,
and the Angell or messenger of God vn-
to the people? shall any more then Moy-
ses goe vp to the hill to talke with God?

Exod. 19. should not the rest stand at the fote of
the hill trembling and quaking, lest per-
chaunce, they be to malepert and draw to
nigh? O what a worlde haue we? here is
a fault found, that the Canon of the mas-
se is not in English, which (if it were pos-
sible) for the reuerence of our misteries,
should be in such a kind of tongue, that
none but priestes might vnderstand it,
not bicause disdain is taken, that lay men
should vnderstand as much as priestes do,
but bicause the breaking of many arro-
gant fooles hart, were to be prouided for,
in barring of their curiositie. Yet, *Let all
things be doone in the congregation*, say-
eth M. Iuell, *that they maye be vnderstan-*
ded of the people. yf all were reasonable
men, yet for reuerence sake, many thin-
ges were to be referued from them, or ra-
ther for them. But now, som be vnclean,
before whom pretious stones were not to
be cast, som be sucklinges, which can not
yet

yet receaue hartie strong meate, other be deintye, which can not away with common seruice, many moe diuersities there are to be found, and yet, as though all were one, without distinction of age, time, or person, it is not well, except all things be doon in a common tongue. But how is that proued? Mary bicause S. Paule saith, that he had rather speake few wordes, that other may be instructed therby: then ten thousand in a strange an vnknownen tongue. Truth it is, and yet S. Paule speaketh not of all seruice of the church, but of that part onely, which apperteineth vnto the instruction of other, in which the strainge tongue is not allowed. For if the speaking in tongues (according to S. Paule) is to be vnderstanded of daily seruice and praier, why doth he appoint two or three at the most 1. Cor. 14. to speake in tongues and one to interpret and expound them, whereas daily seruice is and may be well done of more then two or three skore? Again by their interpretation of speaking in tongues, all seruice must be in the mother tongue, and

A CONFUTATION OF

women thereat may sing . But S. Paule doth so take speaking with tongues, that he sayeth, let women hold their tongues in the church . One thing they might say with good reason , that the Epistle and Ghospell , which are appointed for the instruction of the people , might be readen in the mother tongue , if they were first well translated. And yet also, euen by Sainct Paule , if the priest were able to expound it afterwarde, he might read it in the masse time, in an vnknown tongue, to the common people. For S. Paule doth not forbid to speake with tongues , so that one be present which can expound them. Ergo say they, when none doth expounde it , ther is a great fault committed. Goe to, let me graunt, that all is not so exact, but that heretikes may peeke a quarell. Who shall amend that, which is not well? or who hath made you controuersers in the howse of God ? why doe ye not first, make a priuy exposition of your conceit vnto the officers? why doe ye not then, cast your heades together, and make a most humble supplication

cation? why goe not you to Rome, and confer with Peters successor, as Paule ascended to Ierusalem to Peter, and the rest? Why doe ye not pray to God, that he will helpe, when no peaceable request can obtaine? And if God, for som cause knowen to him self, should differ his help, must you take the sword into your handes, or vsurp the auctoritye of Christ his church, and make your selues leutenants vnder God? And yet, it is no greater fault, to read the Ghospell in Latin vnto English men, then to read the same in English vnto Welshmen. But you will provide hereafter, that Welshmen may haue it in the mother tongue, or cause them to learne English. How say you then to Irishe men, Northen men, and Cornishmen? Ther is no remedie, but euery spech, must haue a booke of seruice, in ther proper mother tongue.

But yet, in the meane time, doe those quarters, which obey the Kinges of England, and vnderstand not the English tongue, lacke the frute of their deuotion, whiles they be at seruice?

H iiii

And

A CONFUTATION OF

And shall we make folish cōplaintes, and exclamations, that the poore wellshmen doe lacke the liuely worde of God, that S. Paules will is broken, that the order of the primitive church is neglected, and so furth, as far as our rhetorike will serue vs, bycause they vnderstand not what the priest sayeth? Let it be an abuse, that the people three yeres sence, did not vnderstand the Ghospell, but onely stode vp at it, and bowed their knee at the name of Ihesus, and did conceaue wonderfull high thinges to be vnderneath the Latin spech, and honored God in their hartes. How much better is it now, I pray you, when the simple folke, and those which are of the old making, vnderstand the sentences but by halfes, and either for lacke of attention, or dulnes of hearing, or smalnes of voice in the reader, doe beare very litle away: and when those of the new making, doe herken to mainteine talke there vpon, or to appose the priest, or to iudge the priest, or condemne the church of God, or to glorye in their knowledge, deceauing them selues

*Inconueniences by
hauiing diuine serui-
ce in En-
glish.*

ues, and wening, that they be able to expounde the Scriptures, which are not able for lack of humilitie, to heare them onely, as yet. Charitie without science, is more to be alowed, then science, by which charitie is greatly confounded.

Yet for all this, let the epistle and the Ghospell, be in the mother tongue, what hath M. Iueil to doe with the Canon,

the Canon of the masse ought to be secret

In which, the priest doth, (as Sainct Chrysostom sayeth) stand before God, as a father for all the whole worlde.

Chrysost. lib. 6. de Sacerd.

For whom, the people should pray, that his seruice for them, might be acceptable, and that he may haue good successe? What, if they vnderstand not his spech all that while? The quire, according to the Latine and Greke church, is occupied in singing the angelicall hymne of *Sanctus, Sanctus, Sanctus*. Whiles the priest, prayeth softly and closely at the altar, the laitye were to be taught, to loke for the consecrating of that body, which was borne, circumcided, presented, with fast debated, scorged, torne, crucified, raised vp, and which at length ascended into

what is the peoples office at the masse tyme

H v heauen

22 A CONFUTATION OF 1

heauen for their sakes. And that presence of Christ once beleued, they shold nede no English tongue, or sermon, for that tyme, to bring hym vnto theyr remembrance, whom presentlye they know by the infallyble fayth of the church, to be vpon the altar. What nedeth then any English at this point? yf one might speak with tongues of men and Angells: yet at the presence of those mysteries, al tongues are to like.

And therfore good men forsake theyr tongues, and goe to their hart, and there speake they after a more excellent sort, then Latinistes, Grecians, or Hebricians can doe. Which spech of hart, (which soundeth in the eares of God almighty) good people had most of all, when they were lest busied, with the spech of bodely tongues: with which, they vttered mysteries, and thanks, and vowes, and loues, and complaintes, and requestes, and all heauenly desires, and deuotions.

Out of the pulpet, they lerned theyr fayth: out of the church, they talked of
God,

God : in the chauncell, they appointed
 priestes and clerkes to praye God, and
 to pray for them. at the altar, there stode
 the priest alone, and there was theyr Sa-
 uior and ours, ready for them, And after
 this sort, seruice being appointed, there
 remained for them, consideration of the
 thinges, which were by externall signes
 declared. The true religion consisteth
 not in tongues, which tongues are ne-
 cessarye for learning of the faith, but faith
 ones receaued and taken in the hart: the
 most perfect way afterwards, of seruing
 God, is, to consider in our mindes, the
 greatnes of his benefites, which we com-
 prehend by faith. And by this reason one
 plaine picture of the passion of Christ,
 shall geue more deuotiō, vnto him which
 alredy is faythfull, then a most eloquent
 learned sermon of M. Iuell him selfe. Bi-
 cause, the end of the sermon, is, to leaue
 in my hart, and mind, a picture of Christ,
 and the beginning of a picture, is, the
 Image of that, which I haue printed in
 my conceuing. so that I may say, where a
 preas

*Pictures
 are neces-
 sarye for
 the fayth-
 full people*

A CONFUTATION OF

preacher endeth, there beginneth a painter; and hearing of sermons, is for those which are to be instructed, and beholdinges of externall signes and pictures, is for them, which loue in silence and close-nes, to practise their beleife. Wherfor, ther is no cause to haue the Canon of the masse in Englishe: but cause ther is, why the lay people should be instructed, what to think, in time of the Canon. And, as gain I say, it is no greate matter, to heare what is therin saied, but the only matter is, to beleue, that which therin is done. And, as at the beginning it was necessarye, to open my eares, that the worde of God might entre by that way into my hart: so the worde ones by faith conceiued, and the hart being now (through the goodnes of the holy ghost) made as it were great with childe there with all, I shall more euidently, behold the veritie of God, in those mysteries (of which it is sayed, *This is my body*) if eares, and eyes, and all sense, were stopped: then, if I should entend the proper actions of those senses.

But

But *S. Austen* saith, in the praiers, which we make vnto God, we must not chirpe like birdes, but sing like men . ergo we must not vse an vnknownen tongue. M. Iuell.

Yea, with a further ergo, we must lerne to vnderstand the English, which we read in the congregation, which bicause thousandes doe not receaue, therfor they be chirpers and not speakers . Yet the English service doth remaine, although euery one doth not vnderstand it.

Iustinian also a Christian Emperour, made a strait constitution, that the wordes of the ministration, should be pronounced with open voice, that the people might say Amen. ergo the service must be in English. yet for al that we say Amen, vpon those wordes, which we vnderstand not, when ther is no mistrust in the faith and honesty of the person which pronounceth them. And also, if the people saied Amen, to the wordes of the ministration, which I think (to speake more plainly) are the wordes of consecration, then doth it appeare, that they confessed the wordes, which the priest did speake, to be most true in them
sel-

M. Iuell.

A CONFUTATION OF

selues. so that, when the priest pronounced these wordes, This is my bodye, the answering of Amen by the people, did confirm it to be so in deed, and excludeth quite all figuration and signification of his bodye. Touching the second abuse of the cōmunion, he findeth fault; that the Sacrament is not receaued in both kindes: of which afterward we shall speke seperatly. And in the meane tyme this I say, that this obiection maketh no more against the masse, then if I should disproue a good dish of meate, not for any vnfauorines therin, but bicause the good wife of the house, for diuers causes doth kepe it away from the seruantes.

For what is this against the masse, that both kindes be not ministred, in the which masse both kindes are consecrated, and both kindes may be receaued, if the masters of the house, doe thinke it good? Were the law of Moyses, or the Ghospell of Christ, worthely to be reproued, bicause a few onely were suffred, to read the law and Ghospell? Hadst the Sonne lese any of his light, bicause the
clou

cloudes com betwixt our sight and him,
and kepe his beames away from vs? Sup-
pose then, that it were most true (which
is most false) that the Bishopes and hea-
des of the church, did robbe the people
of one part of the sacramēt, shall this rob-
bery be objected against the masse it self;
in which both kindes are consecrated?

I graunt vnto yow, M. Iuell, that the sa-
crament hath been receaued, and may be
receaued hereafter in both kindes, what
doe you conclude thervpon? ergo there
is an abuse in the masse. Why Sir, doth
the order of the masse forbed the recea-
uing onder both kindes? are not both
kindes consecrated in the masse? doe not
the priestes receaue both? Yea, but the
Bishopes and priestes deliuer vnto the
lay people one kind onely. They doe it
in deede, and for iust cawses. But a Bi-
shopp, or priest, is not a masse, and the
fault of men is not the fault of the serui-
ce. Reproue then the Bishopes, and spea-
ke not against the masse. and confesse,
that the masse is autentike, and godly.

*The fault
of men is
not the
fault of the
service of
God.*

but

A CONFUTATION OF

but that the ministers do not folow their boke, which I say not, as though the Bishoppes and priestes were in deed giltye, theyr doinges being grownded vppon most iust causes: but to shew, that if there were any fault, it is yet more rhetorike then reason, to obiekt that agaynst the masse, which apperteyneth onely vnto the men.

M. Inell. The third point, that I promised to speake of, is the Canon, a tbing for many causes very vain in it selfe, and so vncertain, that no man can redely tell, on whom to father it.

Loe, what a fault here is, no man can tell who made the Canon of the masse, ergo it is not to be credited. As who might doubt, whethere the third and fowerth bokes of the kinges were to be credited, the proper author of them being vnknown, or as though they were faultles which haue denied S. Ihons reuelations, and S. Panle to the Hebrewes, bycause it hath been a question, whether they were the true authors of those thinges. After like māner of folly it is saied, no man can redely tell, what yere of Nero his raigne,
S. Peter

S. Peter did come to Rome, ergo he was neuer at Rome. which liberty of babling ones graunted, there may be found which shall make this quareling argument: and say, the histories doe not agree, what yeare of his age Christ suffered, ergo his passion is not to be beleued. wel yet, among all them which are named authors of the Canon, take him which was farthest of from Christ, and see, what a foule blank M. Iuells cause must haue. Innocentius tertius saieth, that it cam from the Apostles, that is to high, thinketh M. Iuell. Goe to then, take him which cometh lower, that is S. Gregory the first. who lyuing within six hundred yeares after Christ, it foloweth well, that the Canon of the masse, is of great antiquitie. And now because you glory, that for six hundred yeares after Christ, there can be found nothing, against your communion and religion, it is easy to nombre, that the very Canon of the Masse, which you speake most against, was in those dayes vsed in the church of Christ. Wherfor if the Apostles made not the Canon them selues,

The Canon of the masse came frō the Apostles.

M. Iuell cōfuted by his owne report.

I

yet

A CONFUTATION OF

yet are you cōfounded, bicause they made it, which liued within six hundred yere after Christ, by which yeres, you are contented to be iudged. But you wil say, that some write, how Gregorius the third, made the Canon, and that you beleue, that to be most true. In deed it is the property of your side, to take all thinges at the worst. for otherwise, why should you not beleue rather, that one Scholasticus made it before S. Gregorie his tyme, as you vnderstand hym, and other also before you, no euill men or protestantes. Althowgh in deede it is worth the cōsidering, whether he meaned, some one certaine lerned man, whose name should be Scholasticus, or els some of the Apostles and scholars of Christ. for his wordes be these in his epistle and answer, made in the defence of the order of the masse of his church, where cōcerning our Lórdes prayer, why it is readen after the Canon, *It seemeth vnto me an vnseemeli thing, (sayth he) that we shold saie ouer the oblation, the praier which Scholasticus, (or els as I wold translate it) which the scholar made*

Gregor.
li. 7. epi. 63

*made, and should not saye ouer the bodye
and bloud of our Saniour the verie tradision
(meaninge the Pater noster) which he
bym selfe dyd make.* But how so euer
it be, he which reporteth that Grego-
rius tertius made the Canon, might well
inowgh write so, according to his know-
ledge, and when it is written by S. Gre-
gory, that one Scholasticus, or a disciple
of Christs, was the auctor therof, this is
nothig falsified by him, which wrot after-
wardes. And likewise it may stand, that it
cam from the Apostles, as Innocētius ter-
tius writeth, for all that an other saieth,
that it cam from Gregorius. except per-
chaunce yow will say, that one may not
read more then an other, an one see fur-
ther then an other, bothe speaking accor-
ding to their knowledge & euidēces. *But
whofoeuer were the first deuiser of it, it forceth
not.* sayeth M. Iuell. Yes mary Sir, for this
being proued by more auctorities of wri-
ters, that the Canon did come from the
Apostles, or that it was extāt within. vj C.
yeres after Christ, thē it can be disproued
to be of so great antiquity, great sham it is

A CONFUTATION OF

*Note the
uncertain-
tie of M.
Iuell's mynd
where to
find it.*

for vs , not to mainteine so auncient an order of the masse , and great forgetfulnes in you, M. Iuell, to iest at that, which is found to haue ben receaued , within the compasse of six hundred yeres after Christ, of which yeres you make your selfe so sure, that for so long space you say, all went with you without exceptiō. But now, if it forceth not who made the Canon (wheras before you made the matter so great, that it was against the scriptures, bicause of S. Paule, which saith, *Scio cui credidi*, I know whō I haue beleined, as though Catolikes had not a church to beloue, but should hang vpon the report of historiographers) well seing then now, it forceth not who made the Canon , what fault haue you found in the substance and meaning of the Canon?

M. Iuell.

First the preist in the Canon desireth God to blesse Christs bodie, as though it were not sufficientlie blessed all readie.

First you make a shamefull lie, that the priest desireth God to blesse Christ his bodye . Beare it well awaye, I pray you, and remember it that I charge you, with
ma

making of an open lie, euen at your first
 begynning which you make agaynst the
 Canon. It is not I saye, in owr Latin and
 common Canon, that the priest desireth
 God the Father, to blesse Christ his bo-
 dye. And I dare sweare for it, althowgh
 you may do much in Sarum, that no mis-
 fall after the vse of Sarum, hath the lyke
 as you doe speake in the begynning of
 the Canon. Also if it should be saied, so,
 as you report, in any part of the whole
 Canon, can you proue that the Catho-
 likes haue prayed so, for this cause, as
 though Christ his bodye were not suffi-
 cientlie blessed alreadie? What a Ioan-
 nes diuifar be you, to make so wicked and
 vyle discourses, ypon that which either is
 not sayed at all, or hath ben spoken with
 much reuerence, and great humilitie of
 the parties. In deed, such lyke wordes, ha-
 ue ben vsed of the Grecians, euen after
 the consecration perfected, as appeareth
 by their wrytinges. But what cause allea-
 ge they for it? Marie, those, (say they)
 which are in great desire of any thing,
 vse to speake of that which is most sure,

*Vide Bes-
 sanionem
 Card. de
 sacr. Euch.*

A CONFUTATION OF

as though they were not sure of it, nothing thereby mistrusting the effect, but declaring the vehemencie, of theyr desire. As the Prophete Dauid, when he *Psal. 4.* had sayd : *God my ryghtuousnes hearde me when I called vnto hym,* yet in the same verye Psalme and verse folowing, he addeth, *Haue mercye vppon me O Lord, and heare my prayer.* Loe sayeth Theodoritus, *The iust man is not satisfied in prayer, but making his petitions, and obeyning them, yet continueth he styll in prayer.* by which yow see, how farr a Christian and good commentator would be, from such deuyses, as yow M. Iuell doe make vpon holye sayinges. But the Latin Canon, hath no such wordes at all. neyther before nor it after consecration, that (I meane) God shoulde blesse Christ his bodye. In the beginnyng of the Canon the priest desireth God, to accept and blesse those giftes, and presentes, and sacrifices, or oblations of bread and wyne, which may receiue encrease of sanctification, and are in deede made most holye, when they are turned in to the bodye

bodie and bloud of Christ. Also, after consecration, the priest desireth God, to loke mercifullie downe, vpon those pretiousse thinges, which are there present. But how? not as they are in them selues most acceptable, but as they are offered, for who can saye, that his hart is chaste and pure? and who knoweth, whether God wil not punishe vs, when we are not prepared rightlie, to do that office. Considering therfor, the holines of God, and vilenes of man, the church desireth God, to accept ovr offering of Christs bodie, ovr Lord. or (in other wordes to saye it) to accept that bodie and those giftes offered. But of that place M. Iuell speaketh afterward. I conclud therefore vpon his present wordes, that he makerh an open lie and manifest. And if hymselfe was not the maker, of it, lett hym tell, of what author he borrowed it.

M. Iuell.

*Further the priest saieth, that he offereth
and presenteth vp Christ vnto his father.*

True it is, and that you may wonder the more, not the priest onely, but all the whole church doth offer Christ daily to

A CONFUTATION OF

his father. For as concerning the priest, either there is no priest among vs at all, or we be no sinners, or we must haue a daily sacrifice, to make our God fauorable vnto vs. A sacrifice, not of thanks geuing onelye, which the law of nature teacheth vs to offer to our cheif Lord and Creator, neither of calves and shepe, as the old law did appoint it, but a sacrifice proportionable to a new law, and a sacrifice worthy and meete for a new testamēt, of Ihesus Christ. What say you then, good Sir, if the priest of the new law and testament offereth Christ vnto his father? it is, say you, open blasphemy. So say they, which worship false Godes, which they haue made to them selues, by licentious vnderstanding of the Scriptures, and by cutting, hewing and pecing together of the veritie. For wherin consisteth this blasphemye? doe you, which are of the church by outward shew of your degree, and māner of behaniour, think priesthod to be a pelting base office, as the worldly people doe? But Chrysostom saith, *That priesthod so far passeth kingdom, as the soule passeth*

Libr. 3. de
Sacerdotio

*passeth the body: and we ought to reuerence
 priestes, not only more then kinges, and prin-
 ces, but to set them forth with more honor
 then our owne fathers. Or think you, that
 Christ in his last supper, did not offer vp
 him selfe to his father? But the Prophet
 saith, yea rather God, not onely saith it,
 but bindeth it with an othe, and it shall
 not repent him therof, that Christ is a* *psal. 109.*
*priest for euer, according to the order of Mel-
 chisedech. Can you saye for all this, that* *Priestes*
priestes haue no authority to offer him? *doe offer*
But Chrysostom replieth saying, The holy *Christ.*
oblation whether Peter or Paule doe offer it *In moral.*
or any other priest, of what so euer goodnes *Homil. 2.*
he be, is the same, which Christ did geue, vnto *m. 1. cap. 2.*
his disciples, and which priestes euen now to *epist. ad*
these daies, doe consecrate. And S. Ambrose, *Timot.*
He is (saith he) our Bishop, which offered *Cap. 10. ad*
the sacrifice, which purged vs, the same we *Hebr.*
also now offer vp, which then being offered,
can not be consumed. Wherefore, seeing that
*priestes, how so euer they be in their li-
 ues, are honorable for the sacrifice which*
they offer: And wheras Christ did offer
vp him selfe, according to the order of

A CONFUTATION OF

melchisedech in his last supper: and thirdly wheras priestes do the same very thing which our master did before, it is ignorāce not to know these thinges, or dissimulatio to passe by them, it is impiety to speak against the church, and it is blasphemy in deed to reuile or taunt at Christ his bodi.

But yet M. Iuel wil proue his saing. *For*
M. Iuell. *contrariwise, Christ presenteth vs, and maketh vs a swete oblation, in the sight of God his father. Ergo (sayeth he) the priest offereth not Christ.* which is open blasphemye, or els he should say, that he vnderstandeth not the matter. For what contrariety is betwen Christ, and his church, or betwen the head and the body? All this which I shal say, is true. Christ offereth vp vs, Christ is the oblation it selfe, the church offereth Christ, and Christ doth offer his church, and in all this, ther is no contrarietie, witnes hereof

See what a reason M. Iuell bringeth.

Cap. 20. *is S. Austen saing, Because of the forme of*
lib. 10. de *a seruant which he toke, Christ is also a*
cinit. Dei *priest, him self being the offerer, and him self the oblation. Of which thing, he would the daily sacrifice of the church to be a Sa-*

crament. whereas he is the head of her the body, and she the body of him the head, she aswel being accustomed to be offered by him, as he accustomed to be offered by her. So that euery man may see, whith what learning, and truth the Canon hitherto hath ben reprocued. But let vs cōsider the rest.

More ouer, the priest desireth God to accept the body of his sounne Ihesus Christ, as he once accepted the sacrifice of Abell, or the oblatiō of Melchisedech. And think we, that Christ the sounne of God standeth so far in his fathers displeasure, that he nedeth a mortal and miserable man, to be his spokes man, to procure him fauor? M. Iuell.

Haue you seen a man sometimes, for wantones, or dronkenes, or plaine madnes, to fight against his owne shadow? For M. Iuell here, streketh that kind of men which I haue not read of. and none, I think, which beleueth in Christ, did euer drea-me, that his father was angry with him, and that he needeth to haue, not onely a mortal miserable man, but any most glorious creature to speake for him. Yet this preacher so sowndeth, as though all the whole number of Catholikes, which these nine hūdred yeres (by his owne cō-fes-

A CONFUTATION OF

fession) vsed the Canon, haue praied to
 God, for Christ his soule. Now, God ha-
 ue mercy on his soule, which so loudly
 beliethe, so many blessed and lerned men.
 This obiection hath in part been answered
 before, yet I say now again, that the
 church desireth God to loke downe v-
 pon his sonnes body, and to accept it,
 either for vehemency of loue and deuo-
 tion, which causeth men to repete again
 and again, that which they are sure of, or
 els, bicause all flesh is weake and vnclean,
 and vnworthy to come so nigh vnto the
 most high mysteries, therefore, the church
 desireth, that God will accept at her han-
 des, and looke fauorably vpon the body
 of his soune, fearing lest perchaunce the
 wickednes of her be such, that God tur-
 neth away his face from her, euen at that
 time, when his most dearest soune is pre-
 sent. After which manner, (albeit the
 Ghospell and the actes of Christ, be al-
 waies liked of God) yet of som, it is saied

*Psal. 49. by the Prophet, Why dost thou declare my
 righteousness, and takest my testament in thy
 mouth? Which men, wel might praye, af-*

ter

ter this sort, which M. Iuel so gretly wondreth at, and say, Lord behold with a merciful countenance the wordes of thy owne Ghospell, and turne not away they face from thy owne testamēt. And so likewise that which foloweth in the Canon, that God wold accept the sacrifice of his sonnes bodye, as he accepted Abell, Abraham, or Melchisedechs oblations, it is not spoken, as M. Iuel faineth, as though the bodye of Chirst were to be receaued, no otherwise, then shepe or lambe, and bread or wine, but the church, declareth therein her wish, that, as concerning her seruice, not as concerning the price of the thinges, offered in the old time and these daies of grace, it wold please God, to receaue at her handes, the sacrifice of Chirst his body, so thankfully, as he receaued the oblations of those good fathers, And that her seruice in this part, may be no worse vnto her, then those of old time were to Abell, Abraham, and Melchisedech. But let vs now cōsider by this obiection, what one may do, which is disposed, and what euil example is geuen vnto

*Iuell play-
eth the Eth
nykes part*

A CONFUTATION OF

vnto Ethnikes by the lokes of Christi-
ans, to speake against the Christian faith.

Psal. 43. *Arise o Lord, (sayeth the Prophet) why
doest thou slepe. Remembre Dauid, o*

Psal. 131. *Lord, (sayeth the same Prophet) and all
his gentlenes. and that Dauid is Christ.*

And in an other place of the Psalmes, it
Psal. 77. *is writen, that God did arise like one which
had ben a slepe, and like a valiant which had
well dronk of wine. Yea it ys expresse*

Psal. 19. *sayed for Christ, I pray God to heare the,
in the tyme of thy tribulation. and so furth
thorowgh the whole Psalme. Shall Chri-
stians in these places, play the Ethnikes
partes, and aske, whether God be a slepe
or forgetfull, or well tipled? what doe
they meane, which pray to obteine any
thing, for Christ his sake? do they not say
in effect all this, behold, o Lord, how thy
blessed soun take flesh vpon hym for our
sakes, remembre his obediēce, remembre
the scourges, the prickes of thorne, the
nailes, the crosse, the death which he suf-
fered, remembre and doe not forget how
deepe is S. Bernard, and S. Bonauentura,
and thousandes of blessed men, in the cō-
fide-*

sideratiōs of our Sauior his passion? what lamentations? what questions? what wishes? what thoughtes haue they? *O blessed fault*, sayeth S. Gregory, *which deserued* in cōsecra-
tione cerei
Paschalis. *such a redemer.* what saye we, to the ancient hymnes of the church, which are song in the lent? the sense I remembre although I keepe not all the wordes,

*Bowe downe thy bowes o tall high tree,
and slake thy hard stiff graine,
That with soft stretching his bodye,
thou ease the high kinges paine.*

what place is left for the song of the three children, *All the workes of our Lord blesse our Lord?* And the Psal. *Praise ye our Lord*, Psal. 148. *which is in the heauens.* in which Psalmes, sonne and moon, thunder, lightning, haile, snow, hills, fildes, riuers, seas, all beastes of the earth, all foules of the aire, and (to be short) all creatures are called vpon, to praise God? may you, wisely now, obiect and say, the moone can not heare me, the wild beastes be neuer the soner obedient for me, the birdes will sing no louder for all me, with princes of the earth what is ther to doe for me? *yong men, and virgins,*
old

A CONFVTATION OF

How pernicious it is, godliye mens deuotions to be examined and iudged by worldlinges. old men with younglinges let them praise the name of our Lord, and who made me an officer to commaund so many? I will goe no further, but breifly, will I conclude, there was neuer kind of argument more pernicious, then this one: to examine the deuotions and praiers of good men, by the rules of worldly ciuilitye, and to iest at the homlines and hartines of Catholikes, when they speake to God, as one frind would vnto an other familiarly, or whē they speake, according to the world, childishely, or according to the nature of thinges, absurdly, Off all which poyntes yow may fynd examples in the boke of *Cantica Canticorum*, if euer yow haue either reade them, or can with al your wit vnderstand them, and then to bring those sayinges before the people, to be iudges therof, which haue no tast almost of heavenly thinges, it is most vaine and vnreasonable.

M. Iuell. Besides this he desireth God, that an Angell may come and cary Christ his bodye away, into heauen. VVhat a fable is this, that Christ should be born vpon an Angel, and so caried vp away into heauen?

It is besides the person of him, which hath ben brought vp among lerned men, and for opinion of learning and grauitie, is called a Bishop, so to dissemble, and so to counterfaict the vice, in making of sporte, with a fable of his owne. And first the Canon, is not truely Englished in this parte which he iesteth at. For the wordes of the Latin Canō be these, *Iube hac perferri, per manus Sancti Angeli tui, in sublime altare tuum.* which is to say, cōmaund o Lord these thinges to be brought, by the handes of thy holy Angell, in to thy high altar. Yet M. Iuell to make more sport, englisheth *perferri*, to be caried away, not to be brought or caried vp, as the truth is. And bicause the Canon maketh mention of the Angells handes, he fableth, as though Christ should be caried vpon an Angells back, or shoulders, or as though the Catholike did meane, that Christ should be borne vpon an Angels backe, and caried vp away into heuen. But what a fable is this, sayeth he? for soth a very folish grosse fable in deed, inuented by the diuell, and vttered by *Melhoferus*, and

M. Iuelle
false re-
porting.

K trans-

A CONFUTATION OF

translated in to english by M. Iuell. A foolish grosse fable I say, bicause the church of God hath no such carnall base, vnderstanding of the place. But desireth God, that by the ministry of Angells, which wait vpon vs and his misteries, he would commaund the body of his sounne our Lord, to be caried vp, not according to the changinge of place, but according to his gracious acceptation of our seruice, in to his high altar, which is heauen. For, thinketh M. Iuell, that when the Angells doe cary vp, good mens almes deades, or their praiers, or fastinges, or teares, or any suchlike, in to the sight of God, that they make those thinges vp in fardels, and cast them vpon their backes, and make hast to heauē warde, and there vndoe their packes: for the worde of carying vp, soundeth in the eares of a carnall man, as though there were changinge of place ther about, or heuines of a burden, or vse of armes, sholders, or back, or some stay vpon which the cariage might rest. which members are not in Angells, and yet the scripture speaketh, after the fashion
of

*Of spiri-
tuall thin-
ges man
must speak
and think
spiritually*

of men, testifying our almes dedes, fastings and prayers, to be caried vp, before the face of God in heauen, and presented before his maiesty, by the ministry of Angells. now if one did not vnderstand the sense of those wordes rightly, it were wisdom for him, to hold his peace, rather then to vtter his grossenes, in vnderstanding them so basely and foolishlye. Especiallye, wheras Sainct Ambrose, so blessed and lerned a doctour, hath like wordes vnto these, which M. Iuell contemneth, saing in his boke, which he made of the sacramentes: *We beseech thee, and pray thee, that thou wilt receaue this oblation, vp to they high altar, by the handes of thy Angells, as thou hast vouchsafed to receaue the gistes of thy iust seruant Abell, and the sacrifice of our patriarch Abraham, and that which the high priest Melchisedech offered vp vnto thee.* Loe Sir; if it please you, to shew the finenes of your witt, you may find fault with Sainct Ambrose, and aske of your audience, more foolish then your selfe. what a tale is this, that the oblation of the church,

Lib. 4. de
Sac. cap. 6.

Kij should

A CONFUTATION OF

should be borne vpon an Angell (on pick packe perchaunce) and so caried vp away, into heauen? but see the good nature of the man? he confesseth his folies, and saith, he would not stand so long vpon them, if force draue him not ther vnto.

*The Protestantes
preach to
please their
audience.*

But what force trow ye? I think (bicause a wanton audience is most delited with iesting against other, and bicause a grosse audience, conceiueth thinges spoken after a carnall sort, and thinketh that preacher which so doth, to be a very Iuell) that, to serue his audience, he could not leaue of, so plausible a matter. Therefore saith he (after he had done his worst) I

M. Iuell. leaue to speake farther of the Canon, geuing you occasion by these few thinges, the better to iudge of the rest. Which wordes I note, bicause in deed as the whole Canō might haue ben mistrusted, if any certain faultes had been noted in it: so when with all his power and cunning, he hath spoken the worst, and yet hath reprobued nothing, but his owne misundersanding, an imagination, which he fained to be in the Canon, therfor we may iudge all well

well of the rest, when no euill is found
in those pointes, which he toke to be far-
thest from the best.

*The fowerth matter that remayneth to
be towched, is, the adoration.* M. Iuell.

It is agreeable withe the rest of their do-
ctrine, and it foloweth cōsequentlye, that
no bodye of Christ being in the Sacra-
ment, there should be no adoration vsed
at all. So that the very sure way to dis-
proue adoration, were, to disproue the
reall presence. Which bycause they can
not doe, against so manifest wordes of
our Sauior, therefor how so euer the mat-
ter of the presence doth stand, yet will
they assaye to take away the worshipping
or adoring of Christ in the Sacrament.
But that is done with so light and vnfytt
argumētes, that they may serue, by chan-
geing of a few wordes, against all kynd
of orders in the church, and consequen-
tlye of ovr fayth. For what is it that you
say, good master myne, against adoratiō?
*Christ (sayeth he) which knew best what
ought to be done, when he ordeyned and de-
liuered the Sacramēt of hys body and bloud,* M. Iuell.

A CONFUTATION OF

*gaue no cōmaundement that any man should
fall downe to it, and worshipp it. Ergo, yowr*

The Pro- argumēt is this, that what so euer is not cō
testantes maunded to be done, is to be left vndone.
condemne
all volun- And where then are all customes which
tarie serui yow haue set so much by, as it appeereth
ce of God. by the fyrst side before yowr Sermō? Also

where is it in all Scripture, that Christ cō-
maūded his Apostles to fawle downe and
worship hym, hym selfe? The Magians, S.

Matth. 2. Peter as he was in the bote together with

Matth. 14.

Matth. 20. Christ, the mother of S. Iohn and S. Ia-

Matth. 15. mes, the straying woman the Syrophæ-
10. 9. nissa, the blind man, whō Christ healed by

Luc. 24.

tempering of his spettle and earth toge-
ther, the Apostles after the resurrection: all
these fell downe and worshipped Christ.
but where read we, that he commaunded
them so to do? Is there no voluntarye ser-
uice of God, but that al must be obtained
by way of cōmaundemēt? It was inowgh

An argu-
ment of

authoritie (I trowe) that he said to his disciples, *take,*
negatiuely *eate, this is my body, which shall be deliuered*
ys naught *for you.* For to doubt thereof, whether

and prote- Christ his body were to be honored, it
stantlyke. was for them whiche doubted, whether

he

he were Christ or no. Christ dyd byd his Apostles to take and eate, but he dyd not expressely comaund them, to open their mouthes, to soften the meate in the mouth, to lett it downe in to the stomake. for what need was there so to do, whereas he, which lycenseth me to eate, lycenseth me also to vse all those meanes, by which eatyng is performed. So in lyke manner, our Sauyor sayd, *This is my bodye*, and this being receiued and beleued of Christians, to what purpose was it to say, Aryse Sirs, and fall downe before your God. or to say, Adore me in your hart. When the kyng doth shewe hym selfe in his robes and croune, or when he woulde in the dark, vtter hym selfe by speakyng vnto the lordes of the court, is it to be required, that he must saye precisely, putt of your cappes vnto me, and bowe downe your knees, or ells doth not euerye obedyent hart straytewayes geaue all reuerence dew vnto hys prince, without further warning. By lyke reason then, the kyng almighty hath spoken the worde, *Thys ys my bodye*, by which

A CONFVTATION OF

worde, they which are accustomed vnto his voyce, are as sure of his presence, as if they should see hym visiblie, and shall we, if we are of the king his court, requyre yet to here and see more in this case, and may we wonder at others folyes, which make lowe courtesie, where as they had no commaundement? And yet, M. Iuell, is so delited, in this kynde of argument, which procedeth by negatiues, that he goeth further therein, and sayeth, S.

M. Iuell *Paule toke the Sacrament at Christ his bandes, and as he had taken it, he deliuered it to the Corinthians, and neuer willed adoratiō, or Godlie honor to be done vnto it. To which I answer, with asking this question, whether S. Paule commaunded vs to stand or kneele, to lye a long at the communion, or sytt doune? Trulye of these thinges there is no worde or commaundement, what then? may any man tumble at the communion, or leane vpon his breast, or vpon one of his elbowes, or doe what please hym, bicause nothing is appointed by S. Paule, as concernyng adoration? The English cōmunicantes them selues,*
doe

doe vse to kneele (except perchaunse in some very stiff harted men, there be no kneeling at all, bicause they stand in their owne conceites) But Christ and S. Paule commaunded not kneeling, and yet Christ knew best what he had to doe, and S. Paule delyuered that which he receiued of Christ. what strength then hath this kynd of argument, to saye, *Christ or S. Paule commaunded not these things, ergo they are not to be kept or beleued at all?* Truly it hath so litle against the Catho- lykes, that the argumēt is flatlye denied. So greate for all that, against the protestantes: that it shameth all the order of their communion, as concerning appa- rell, place, standing, kneeling, confessyng, thanks geuing, and such lyke. Which all, I doe not say or think, to be repugnant with Scripture, but I say, that as concerning the order which there is vled, there ys no commaundement in Scripture, and no commaundement being in Scripture of it, ther is no iust cause or reason, where- for it should be regarded. Such is the protestantes logyk. Well, if this argumēt

The Pro-
testantes
argumēt.

A CONFUTATION OF

which runneth by negatyues, had been good, the authoritie and name of Christ or Saint Paule in that behalfe had been sufficient: but now it ys most weake and simple, and not worth the bringing, and yet M. Iuell will be copious in it, saying: *The old Doctors, and holye fathers of the Church, Saint Cyprian, Saint Chrysostome, Saint Ambrose, Saint Hierome, Saint Augustyn, and others that receiued the Sacrament at the Apostles handes, and, as it may be thought, contynued the same in such sort as they had receiued it: neuer make mention in any of all their booke, of adoring or worshipping the Sacrament. ergo &c.*

This ys a nowghtye lying argument. Nawghtye, by cause, if in all their workes, they neuer doe speake of adoring the Sacrament, that doth not disproue the adoration, which Christians haue euer vsed. And lying, by cause in deed, they make mention in their workes, of adoration. Neuer, ys a long day (the prouerbes ys) and also. Neuer, ys a long way. And that those holye fathers in all their workes (which be so manye) dyd neuer

ma.

make mention of adoring the Sacrament, it ys largelye and lowdelye spoken. It would haue eased me very much, if M. Iuell in speakyng this great worde (*Neuer*) and (*in all their boke*) would haue named the boke, which he taketh to be the proper workes of those holyc fathers. For perchaunse he taketh no more for Sainct Cyprian, Sainct Ambrose, Sainct Chrysostome, Sainct Hierome, and Sainct Augustynes workes: then hym selfe hath readen and alowed. And by that way, he may quickly make good his worde, if he shall according vnto his pleasure, denye that boke to be Sainct Ambrose, or Sainct Augustynes, in which any mention is made of adoring the Sacrament. But if he will be tryed by the consent of Christendom, or by that seuer and hardye notar of the holyc fathers, Erasmus: quicklie shall I proue, that either M. Iuell hath not readen all the doctōrs (which is in hym lykelye,) or that he hath not well remembred them in all places (which euery man doth, as I suppose, generallie,) or that wittingly he
be.

A CONFUTATION OF

belyeth them, (which sometymes is done lowdely in their pulpites) or that adoration of the Sacrament, may be obserued and found in holy Fathers wrytinges, (which is quyte and cleane contrary vnto, *Newer to be mentioned in them.*)

*Adoration
dew to the
Sacrament*

There be extant whole treatiseis, of excellent lerned men, as concerning the profe and testimony of worshipping the holye Sacrament, but one place or two shall be as good for my purpose as a hundred, where crakes be made, that no mention of adoration, can euer be fownd in any one place of old doctours. S. Chri-

*Chrys. ho.
83. in Mat.*

stostome therefor in the .83. homylie vpon S. Mathew sayeth: *We are fed with that thing, which the Angels seeing do tremble at, and can not loke vpon it without fear, bycause of the brightnes which reboundeth from it.* Agayn the same blessed Doctor

*Chrys. ho.
24. in .10.
cap. Matt.*

in the .24. homylie vpon the .10. chapter of the first to the Corinthians sheweth at large, that, at the least we should doe towardes the Sacrament of the altar, that which the Magians dyd, towardes owr Sauyor lying in the maynger, which

which dyd come vnto hym, with great reuerence and horror. Which example he repetyng in an oration of his vpon S. Philogonius, sayeth, *As thou doest receaue and intertayn God here* (menyng in earth) *with much honor, so will he receaue the there* (vndowbtedly in heauen) *with much glorye.* Lykewyse S. Ambrose most playnly, reasonyng with hym self, how the Prophet Dauid in the Psalmes willeth vs to worshipp the footestole of God, which by the interpretation of an other Prophet, ys called the earth: at the length he concludeth: *Therefor by the footstole let the earth be vnderstanded, and by the earth the flesh of Christi, which also at this daye we worship in our misteryes, and which the Apostles dyd worship in our Lord Ihesus.* Marke the worde, which Sainct Ambrose hath, *That to this day, we worshipp Christi in our misteries.* Because M. Iuel will haue vs to ascend vp (I can not tell how) in to heauen, to worshipp Christ there, as though there wer no fote stoole of his, that is to saie, no flesh of his in earth. For where as S. Augustyne hath these wordes

mani-

Chryss. in
Ora. m. phi
logonium.

Li. 3. ca. 12.
de Sp. Scto.

Esa. ca. 66

A CONFUTATION OF

manifestlye, (*Christ toke earth of earth: for flesh is of the earth, & he toke flesh of the flesh of Marie: and because he walked here in that very flesh, and gaue that very flesh vnto vs to be eaten for ovr health, and no man eateth that flesh, except first he adore and worship it: it is found ovr, how such a focestoole of ovr Lord may be adored, and that we not onely do not offend in worshipping it, but in not worshipping of it we doe offend*) M. Iuell doth expound hym after this sort, that the eating

M. Iuell. of hym, and worshipping of hym, must ioyne together, but we eate hym in heauen (*sayth he*) ergo we must worshipp hym there. But how much better doth it folow, we eate hym on earth, ergo we must worship hym on earth, where we eate hym : or els to ioyne bothe sayinges together, we eate hym in heauen and in earth, ergo we must worship hym in heauē and in earth.

M. Iuell.

Coll. 3.

Philip. 3.

which are alleaged by M. Iuell, *that we must lift vp ovr hartes*. And, *Yf we be ryisen agayn with Christ, let vs seeke those thinges which are aboue*. And agayne, *Ovr conuersation ys in heauen*. By which testimonies

monies he would conclud, that Christ his body is to be sowght for, only in heauen: verely, as the wordes doe sownd diuinelie and trulie, so is the cōclusion inferred very madly and miserablie. Bicause those textes do no more disproue, Christ his body to be on earth reallye, then they proue ovr bodies to be now reallie in heauen. As in this short example. *Ovr conuersation ys in heauen.* sayeth S. Paule, and yet, when he spake those wordes, was he not on the earth, in presence of bodie? Doth M. Iuels hart goe owt of his body, when he doth lift it vp to God? Or when I am cōmaunded to seeke those thinges which are aboue, must I make a ladder for my bodye, to clyme vp to heauen? All blessed men doe counsell, the receauers of the Sacrament, to ascend in their hart, to loke vp to heauen, to worshipp Christ sitting at the right hand of the Father. Which, they doe not therefor counsell, that we should not beleue ovr Sauior to be present in his misteries: but bicause they couet to withdraw our imaginations from all earthlines, and to geue

A CONFUTATION OF

vs warnyng, that we doe not make reko-
nyng to see with our eie, or perceauie by
tast or smell, or grosslye to conceiue by
any bodilye sense, the manner, of Christ
his being in the Sacrament. For euen
then also, when our Sauior hanged visi-
blie vpon the crosse, it might haue ben
well sayed to the faithfull, lift vp your
hartes, and ascend with your myndes, in
to heauen, not fastenyng your eyes so
much vpon this present forme, most py-
tiefull, but rysing with your faith, to ap-
prehend that infinite maiestie, and diui-
nitie, and wysedom, and power of Christ,
which is the glorie of his Father in hea-
uen, and comfort of all the holie An-
gells, and thus presentlie yet now, ys
tormented and defaced vpon the earth.

As S. Augustyne sayeth very wyselye in
the Psalme which I haue fornamed, en-
treatyng vppon the adoration of Christ
his flesh: *It is the spirite, which quickeneth,
the flesh profyteth nothing. And therefore
when thou doest bowe downe thy selfe, and sal
prostrate before any such earth, (meanyng
the flesh of Christ) looke not vpon it, as*

Aug. in
Psal. 98.

it were earth, but looke vpon that holy one,
 whose foteftoole it is, which thou doest wor-
 shipp. So that the bodye of Christ, being
 present vpon the altar, bycause we are all
 very prone to grosse cogitations, and sen-
 sible loues, therefor may it be sayed most
 iustly vnto vs, lift vp yowr hartes, goe vp
 towards heauen with them, there lett
 yowr thowghtes be occupied. As who
 should saye: bycause (good people) yow
 here, that this is his body, and yow see it
 yet in a simple forme, as lying vppon an
 altar, and caryed in mennes handes, bro-
 ken also and deuyded, yow may perchaū-
 se, haue to base and lowe cogitations.

The true
 meaning
 of lift vp
 yowr har-
 tes.

But, I tell yow, ascend in yowr myndes,
 dilate yowre hartes, and enlarge yowre
 thowghtes. This is his bodye, in deed, as
 he hath spoken hymself the word, which
 can not be false, and this ys his bloude.

But whose body and bloud? lyft vp yowr
 hartes now, The body of the second per-
 son in trinite, the onlye begotten of the
 Father, the maker of the world, the wise-
 dome of God, the ouerlooker of all crea-
 tures, good and badd, angells and diuells,

L men

A CONFVTATION OF

men, and beastes, the sercher of owre hartes, the disposer of tymes, the iudge of the worlde, the felicitye and ioye of the good, the terror and feare of the condemned. Lift vpp yowr hartes I saye. Thinke you that here ys present, a bodye or flesh onlye? And that, as in diseases some whott meates doe cumfort the bodye, so that yow haue but a lyuely peece of his flesh onlye? Or els, doe you conceaue the matter after this sort, that as one frinde sendeth to an other a morsell of good meate, which the other had not: that so Christ in this banquet geueth vnto euery man a tast, or els a portion onlye of his pretious bodye, as it were a most excellent gyft, but yet baser, then his soule and diuinitie? O, lift vpp your hartes. You must not seeke Christ so grosselye, looke not to haue hym so vpon the earth. Christ ys one perfect person, God and man, maker of all tymes, and borne according to flesh in tyme, euerlasting lyfe, and yet putt to most shamefull death, reignyng at the right hand of God his father, and present
among

among men vpon the altar. Stick not therefor I say vnto the body, lett not your thoughtes and desires rest in the flesh onely: but goe hyer by your faith, and consider that blessed fowle of his, so chaste, patient, wise, charitable, bright, glorious, and yet hyer and hyer, in to the very heauens, and aboue all heauens, beholding and wondering, how the maker of them all, whom thousand thousandes, and ten hundred thousand thousandes do wayte vpon: ys present here for vs, to be receaued of vs, and to incorporate vs in to hym selue.

This loe haue I spoken more largelie, because M. Iuell hath no other way, to answer S. Augustine, but to declare (as we denye it not vnto them, but which thei haue lerned of vs) that we must ascend with our hartes, in to heauen, and there honor Christ. Which being most true, and grawnted vnto hym, he doth vnruly and ignorantlye to say, that Christ is not to be honored also in earth, in the sacrament of his very bodye and bloud; bycause he is to be honored in heauen.

A CONFUTATION OF

For we doe not diuide Christ, and make one Christ to be in heauē, an other to be on earth, one bodye in heauen, an other in earth: but men worshipp hym in heauen one God, and the Angells worshipp hym in the Sacrament here on earth, (as S. Chrysostome proueth,) And men worship hym, as he lieth vpon the altar: and Angells worship hym, as he sitteth at the right hand of God his father. And so both Angells and men, doe worshipp Christ, both in earth and in heauen, and that, not with two kindes of honors, one for holy dayes, an other for working, but with one selfe same honor and worship. The protestants wold be seen to say much, when they appeale so often to heauen, and receaue Christ, sitting at the right hand of God, as who shold saie, the papistes myndes, goe no hyer then the priestes handes, when he sheweth the Sacramēt vnto them. And when they haue supposed, that this is true, then loe they triumph, in recityng S. Chrysostome, S. Augustyne, S. Hierome, and then are they sorye, that old holic fathers be not regarded. But
the

*Chrysost.
lib. 3. de
Sacer.*

*Angels &
catholike
men wor-
ship Christ
both in
earth and
in heauen.*

the answer vnto them, is readie, that they haue saied therein very well, but nothing to the purpose. for Catholykes doe beleue, that they must lift vp their hartes, and seeke for Christ in heauen, and worship hym at the right hand of his Father: but protestantes denye, that Christ is really present in the Sacrament, or that he is to be worshipped therein: which I shal disproue, a litle more.

S. Augustyne, vpon the. 21. Psalme: *The* August. in
Psal. 21.
*riche of the earth, (sayth he) haue eaten also
the bodye of their Lorde, but they haue not
been fulfilled, as the poore men were, in fo-*

*lowing of Christ, but yet they dyd worship
hym.* Now, M. Iuell cōfesseth, that where That
Christ is
to be adored
in the
Sacrament
we eate Christ, there we worship Christ. ergo these riche men, of whom the Prophet and S. Augustyne speak, which did eate Christ on the earth, did worshipping hym also on the earth, for in heauen they did not eate hym, bicause they folowed hym not, as the poore did, which worthilie did receaue hym. Again, how could the gentyles haue misreported the Christians in the primitive church for hono-

A CONFUTATION OF

Aug. li. 20
cōtr. Fan-
stum, ca. 13

ring of Ceres and Bacchus (the false
goddess over bread and wyne) except
they had geuen some argument thereof
in deed, by reason of honoring Christ in
the Sacramēt? For if an Ethnyk shold be-
hold a Christian, after grace sayd, to eate
his meate sauorlie and soberlye, he could
not think, that he worshipped Ceres and
Bacchus therein. But when the panymes
hard saye, that the Christians dyd eate
the flesh of theyr God, and when they
could see nothing but bread and wyne,
which were receaued with all reuerence
and deuotion: they might not saye, that
is was onlie bread, bycause of the honor,
which at the presence thereof, the Chri-
stians exhibited vnto it: and they could
not saye, it was the bōdye of Christ, by-
cause, that being yet infydells, they were
not instructed in owr misteries: it re-
mayned then, to think and to report, that
vndoubtedlie, Christians dyd worshipp
Ceres and Bacchus. Which proueth,
that the Sacrament was then adored and
worshipped. Besides this, it ys gathered
In lib. sent.
prosperi. owt of the same blessed Doctor, that,

we doe honor thinges inuisible, I meane flesh
and bloud, vnder the forme of bread and
wyne, whiche we see. And we doe not
take these two kyndes, after lyke sort, as we
dyd before the consecration: whereas we
confesse saythfullie, that before the consecra-
tion, it is bread and wyne, which nature for-
med, but after the consecration, it ys the flesh
and blond of Christ, which blessing hath
halowed. But yet for all those testimo-
nyes, what sayeth M. Iuell?

It is a verie new deuise, (quod he) and
which as it is well knowen, came but latelie
in to the church, about, iij. hundred yeares
past, Honorius being Bishop of Rome, and
comandung the Sacramēt to be lifted vp,
and the people reuerentlie to bowe downe
to it. After hy in Urbanus the fowerth
appointed an holy daie of Corpus Christi, &c.

M. Iuell.

Threo hundred yeares are, I perceaue, but
a very litle tyme with you when we tal-
ke of the adoration of the sacrament: but
if we come to the glorious settets furth
of the new fownd Gospell; thirtie yea-
res lacking fix (Secundum computationem
Ecclesie Anglicane) doe make a greate
antiquitie. And then, Luther, or after hym

L iij

Zuin

A CONFUTATION OF

Zuinglius, must be named fathers and Apostles, when very blessed Bishoppes, *Honorius*, and *Urbanus*, whom all Christendome assented vnto, are named contemptuously, as who should say, I knew them, when they did stand without the church doores, and could not read any letter in the booke. But goe to, when *Honorius* did commaund the adoration of the sacrament, dyd any countrey of all Christendome, or Cytie or godlye man, speake agaynst it? Or when *S. Urbane* apoynted an holidaye for it, is it written or extant by any argument, that it was refused in any place? The popes, I am sure,
 1. were not without counsell. the Vniuersities, were not without great scholars.
 2. religious houses, and orders, were not the
 3. destroyed. the holy ghost in true Catho-
 4. lykes was innincible. the wicked spirite in
 5. heretykes, would haue been venterous.
 6. a good man with the daunger of his life, would haue spoken the trueth. an here-
 7. tyke to wyne a fame, would not haue passed vpon death, the dyuel also being his comforter, and in these so manye cau-
les

ses whi the truieth should not be suppressed, is it possible, that withowt open contradiction, a false honor of God, should be receiued among Christians, thorough the whole world? yf the adoration of the Sacrament were in deed blasphemous, being so receaued, as it was in all Christedome, so many people runnyng headlong (as you ween) in to their damnatio, did the holy ghost stirr vp no one good man to call them back? That holy ghost, which was promysed before, and is now performed vnto the church of Christ, which ys an inuincible, immortall, and coxternall God, with the father and the soune? which geueth feuenfold graces, and emong those feuen, one especially of fortitude: would he suffer all his church, to be beaten downe, and would geue strength not so much as to one, agaynst whom all his aduersaries, should not be able to preuaile? In the tyme of the synagoge, and in that night, when a generall Idolatrie was committed: our mercifull God, euer dyd vse to raise vpp some one Prophete, or other, whom

A most reasonable
 opinio that
 the truth
 should be
 now known,
 wen, and so
 many hundred
 yeres
 before, oppressed.

he

A CONFUTATION OF

he would not only to speake, but whom he would also maintein, both to speake and to be hard: if not to the peoples profiting (bicause of their infidelitie) yet to their cōdemnation (bicause of his iustice and equitie) and that posteritie of them might know, how to feare God, and hym alone to honor. And although E saie, Ieremie, and other Prophetes haue ben slain, yet haue theyr wordes still continued in memorie and writing. for who can resist God almightie, and lett, that his will goe not forward? And now in the tyme of grace, when Christ liueth neuer any more to die, when the sonn of Iustice shineth, and men walke honestlie, as it were in the day: is it not besides, not onlie all faith, but all reason also, that an vniuersall Idolatrie, should be cōmited and authorized in the church, and that by no prophete or preacher, it should be presentlie controlled? Behold, when Nicolaus, one of the seauen first Deacons, when Arrius, Eunomius, Martion, Donatus, or any other heretike, did begin to spring, straitwaies the church hath noted hym, althowgh bicause of the

violence of princes, she hath not been able, strayte wayes to oppresse it. And were the paine neuer so greate, and the power and number for maintenaunce of the heresie neuer so outragious, yet God neuer left hym selfe without testimonie: and valiāt Catholykes were found, which would not shrink in the cause of truerh, not for the Emperour, and all his souldyars. Athanasius the great, is alone, example strong inowgh for all. Yea there is so great strength in a spirite, that when a verie true cause, is sett vpon and inuaded by falsehode, the person whom the dyuel doth possesse for that purpose, will vtter hym self and be knowen, if all the worlde say nay, and come against hym. Example in Luther, whom neither Pope, neither Emperour could make to hold his peace. And when he is dead, yet will his scholars, althowgh they can not maynteyne his doctrine, preserue yet his name, that it may be sayde: *Doctor Martin Luther began to set vpp the Gospell in the yeare of our Lord M. D. X V. II. a worthie man, and greiuouse agaynst the pope*

All

A CONFUTATION OF

All be it in the greatest matter, his scholar was better lerned then he, and fought against the master. How then standeth our case? Urbanus a blessed pope appointed an holiday in the honor of the bodie of Christ and it was ioyfullie receaued thorough the whole church, without any open contradiction, and could it be Idolatrie? No, if it had been against the glorie of God, not onlie it should not haue been vniuersallie receaued, but not so much as particularlie suffered without some euident resistance. And there would haue ben fownd in a thousand religious howses, and in vniuersities, and in wel ordered cities, and (I beleue) in verie meane howseholdes, some, which rather would haue dyed, then haue committed idolatrie. Especiallie, whereas it hath ben promised vnto Iacob his seede, which is performed in the church, *Non est idolum in Iacob*, Nu. 23. there is no Idole in Iacob: and whereas God so expresselie sayeth to vs by Ezechiel, ca. 36. I will clense you from all your Idolls. Then loe, what a shamefull pride is this, a weake head, not a-
gre-

not 2

greeing with other, not knowing hym
 selfe, behind so many in yeares, aboue so
 few in lerning, to make so light of the
 concord of Christ his church, and of her
 maiestie, that with a light worde, he da-
 reth to cōdemne, two blessed gouernours
 of her, Honorius, and Vrbanus, with all
 Bishoppes, Doctores, diuines, religious or-
 ders, secular priestes, such which lyued in
 good order al the tyme sence, and to cō-
 demne Emperour, Kynges, Princes, coun-
 selars, with all the deuoute laytie of tho-
 se times and after? But what doth he say?

*Honorius (quod he) was aboue three hun-
 dred yeares past. why Sir, is not three hun-
 dred yeares a faire age? This argument*
 soundeth as consequentlie, as if one stry-
 uing with an other, vpon a question of
 lerning, would answer hym, with russh
 man, I know this better then thou, for I
 am thirtie yeares youger then thow. Wel
 Honorius was three hundred yeares past
 or there about: and he was deceaued,
 (say you) or he is not at the least much
 to be regarded, as I can tell you for soth
 by that I haue lyued these fortie yeares
 or

*A weake
 argument
 of St. Lucie*

A CONFUTATION OF

or there abowt, and am now Bishop not of Rome but of Sarum, in much wisdom and authoritie. But may we so safely elude the answer of God, and reiect his blessed will vttered by the mowth of holie men, that the cause it selfe shall be accompted childeish, bycause they, which promoted it, were not fifteen hundred yeares old, but men of three hundred yeares onlie, as it were chilterie of three yeares, in respect and comparison of the reuerend Iohn of Salisburie? It is not the age, which maketh verities, but the word of God, and the consent of the church, whose voyce especiallie, ys much to be considered. *Vrbanus* (saye yow) was after *Honorius*. What of that? be these later yeares so accursed, that there can be fownd no good men in them? I fynd no fault with Luther, bycause he is of no antiquitie, but bycause, he addeth thereunto, the breach of good order and vnitie. And in Sainct *Vrbanus*, I doe not so much obserue, that he made a new holy daie, but this is much to be marked, that all Christendome did keepe it with

M. Iuell.

owt any murmur, and rebellion. And
 agayne, his decree dyd not make that,
 which was before prophane, to be ho-
 lye, but the holines of the Sacrament,
 and the enemye Berengarius, whom the
 dyuel stirred agaynst it, did cause hym,
 to apoynt the tyme, wherein it might be
 celebrated and honored, with especiall
 memorie. Christ his birth, was to be wor-
 shipped, before the holidaye was there-
 unto appoynted, and the consubstan-
 tialitie of the father and the soun, was
 before the concell of Nice, and when
 orders begin to decay, new statutes are
 made for the rapayring of them, not,
 as who should saye, they were never vsed
 before, but that it should not come to
 passe, that they might be quite forgot-
 ten hereafter. And therefor it is false,
 that the adoration of the Sacrament, was
 neuer before Honorius decree and S. Vr-
 banus holidaye, of whom, by the pro-
 testantes iudgmentes, it is to late to say,
 God haue mercie on their sowles, bicau-
 se they are allreadie cōdemned for their
 idolatrie, as the heretykes can terme it.

A CONFUTATION OF

O S. Thomas Aquinas, whose labors in the making of the seruice for Corpus Christi daye, I can not but remembre, the oētaues of that feast now being present, are thei all lost, and art thou thy self together with them condemned? It was not for a man alone, to compile out of bothe testaments so manye testimonies, for the sacrament, and so compile them, that lyke two Cherubins, the old should looke vpon the new, and the new answer the old: It was not of flesh so to doe, but of the spirite of God. Read ouer the antempnes, the respondes, the versicles, of that blessed daye, and by the verie sound and sense of them, thei declare plainlie from whence thei proceded. The first respond owte of the old lawe is this:

Exod. 12.

The numbre of the childern of Israel, shall offer vp a kydd, at the euening ryde of their passeouer, and thei shall eate flesh and vneleuened bread. The versicle answering the same, out of Sainct Pauls epistle, is this:

1. Cor. 5.

Christ our passeouer ys offered vp, therefore lett vs eate in the vneleuened bread of sinceritie and veritie. Againe, an other respond

is: *Helias looking back, dyd see at his head
a cake, and rysing, dyd eate and drinck: and* 3. Re. 19.
*with the strength of that meate, he walked
vnto the hyll of God. This is the respond,*
 but what is there in the new testament
 to answer this? It foloweth owt of Sainct
 Iohn his Ghospell. *Yf any man eate of* 10.6.
thys bread, he shall lyue for euer. It ys wri-
ten in Iob: The men of my tabernacle haue Iob. 31.
sayd, who might geue vs of his flesh, that we
might be satisfified? and the respond is, that
whyles thei were at supper Christ toke bread,
and brake it, and gaue it, and sayed, take ye, Matt. 26.
and eate ye, this is my bodie . Mar. 14.
 What could
 haue been deuysed more agreeable and
 comfortable? Then, in other partes of the
 seruice, how playnelie ys the faith of the
 church, in how few wordes, declared? and
 how effectuellie be the effectes of the sa-
 crament proponed? *O holie feast (sayeth*
the antempne of the later euensong) in
which Christ ys receaued, the memorie of his
passion ys repeted, the mynd ys filled with
grace, and a pledge of the glorie to come, ys
geuen vnto vs. The heretykes say, that we
must remembre Christ his passion, and

M that

A CONFVTATION OF

Of Corpus
Christi
daye and
of the ser-
uice of that
holye daye.

that, that ys the verie some of the institu-
tion of the Sacrament. But they forget
three partes of the whole : bycause, we
not onlie remember his passion, but we
receaue hym also in deed, and grace pre-
sentlie ys geuen vnto vs, and a pledge of
the glorie to come hereafter. The church
taught them, euē that veritie which thei
hold (as it appereth in the praier of cor-
pus Christi daye) *O God which hast left*
vnto vs the memorie of thi passion. vnder a
wonderfull sacrament (but then she sayeth
further) *Grawnt vs, we besech the, so to ho-*
nor the holie misteries of thy body and bloud,
that we may daylie feele in ovr selues, the
fruct of thi redemption. So then, she grawn-
teth the memorie of his passion, but she
holdeth the veritie of his bodie : she pel-
teth not with God, denying this to be his
body, bicause she is cōmaunded to do this
in remembrāce of hym: but she doth best
remembre hym, when she hath the bodie
which suffered, before her. She calleth the
sacramēt, the misteries of his bodye and
bloud, & yet she doth plainelie adore and
worship his presence, which is couered. I
may

may seem to be to long in my seruice, but certēlie, if we should cōsider the marueilouse wisdomē of almighty God, and the multitude of misteries, which by the mowth of S, Thomas, were vttered in that matter, it were argumēt inough that it came frō God. And is all this geare lost now? And where as most manifest miracles, haue testified vnto the world, that our Sauyor accepteth hym, and hath takē hym in to heauē, shal the sprite of pride & lyeing, with one worde, cōdempne hym, euerlastingly? Thāked be God, that euer the holiday was made, in the worship of Christ his body in the sacrament. for this argumēt is so euident, that bothe he, which
 1
 2
 3
 can read no letter in the booke, & an other which wil read no good thing, & the third which for honest necessarie busynes, can not well intend it, all yet be sufficientlie warned, what to think of the Christiās sacramēt, bicause they haue cōpted it wor-
 thie, of an especial holiday. And wher as, no text, can be alleaged so plaine, for ad-
 oration (no not owr of this verie seruice which is for corpus Christi day) but the

Mij

here-

A CONFUTATION OF

heretykes, will putt it owt of strength by spirituall and mysticall vnderstanding (which wordes thei vnderstand not them selues, but lyke smoke vanysh awaye, in their cogitaciōs) yet the apointing of an holydaye in honor of the sacrament, ys so manifest an argument against them, that they haue no other remedie, but to saye, Vrbanus was not auncient inowgh for them. Which holye pope, if he had wryten a whole booke, in the prayse and honor of the sacramēt, calling it (as the holie doctors haue done) the bread of liffe, the bread of diuyn substance, the bread vnited to the diuinitye, the pledge of euerlasting lyffe, the bodie most holie, pretiouse, saue, inestimable, with an hundred other such tytles, they would haue escaped by leing or denying.

*Isidori
li. 6. ca. 22.
in leui.
Ambr. li. 6
de Sacra.
Damasc. lib.
4. cap. 14.*

*of the adoration of
Christ his
body present
in the Sacrament.*

But now, what can they saye? not onlie S. Vrbanus, but all Christendome, not onlie doe speake, but commaund, and proue by sensible and visible argument, that the very bodie of our Sauior, is in the Sacramēt, and that they adore it, with a proper holidaye. *But Christ* (sayeth M.

Iuell

Iuell) and his Apostles, the holie fathers in *M. Iuell.*
 the primitiue church, the doctors, that fol-
 lowed them, and other lerned men, whatsoe-
 uer for the space of a thousand and two hun-
 dred yeares after Christ, neuer heard of it.

Neuer? will you abyde by it? Yea (sayeth *M. Iuell.*
 he) once agayne I saye, for the space of a
 thousand and two hundred yeares, after
 Christ his ascension in to heauen, this wor-
 shipping of the Sacrament, was neuer known
 or practised, in any place, within the whole
 Catholyke church of Christ, within the who-
 le world. Here I am at a staye, I tell yow
 troth: bycause I can not tell, by which
 waye I might begin to answer, so vehe-
 ment an asseueration. For were it best
 (think I) to tell hym, he lyeth, and to
 proue it? or to wish hym shame onlie,
 and to permitt the matter to the handes
 of God? or to reason with hym, as if he
 were present? or what waye might I ta-
 ke? I haue alleaged S. Ambrose, and S.
 Augustyn before, and if those two be not
 sufficient, Theodoretus sayeth, that the
 mysticall signes remayn in their former sub-
 stance, and figure and forme, and they may *Theod.
 dial. 2.*

A CONFUTATION OF

be seen and felt as they were before, but they are vnderstode to be those things which they are made, and they are beleued and adored, as being those things, which they are beleued to be. Euthimius also sayeth, in the

64. chap. vpon S. Mathew. Lett vs so doe, in the worshipping of the misteries, not onlie looking on those things, which are sett before
Euthi. cap. 64. i Mat. vs, but beleuing, his wordes. And whereas he sayeth, this is my bodie, this is my blood, lett vs obey hym, and beleue hym. Further more Eusebius Emislenus in his fifth sermon of Easter, he sayth, Behould, with thy faith, honor and wonder at the holie bodye and blood of thy Lorde. But none of these are plaine enough for M. Iuell. I doe aske hym therefore, what S. Iames meant, in his liturgie or masse, when that, lifting vp the gift (which is the consecrated host) he crieth out holie things, for the holie.

Yf he sayed (holie) in that respect onlie that Christ sitteth in heaven: why doth he then lift vp the Sacrament? Agayne, in S. Basile his masse, at the tyme of receauing, the Bishop lifting vp the bread, sayeth, Looke, doune o Lord Ihesus Christ

our God, our from thy holie tabernacle, and come to sanctifie vs, shew which sittest aboue together with thy father, and art together with vs here inuifible. Vouchsafe, with thy mightie hand, to geue vnto vs, thy holie and vndefiled bodie, and pretious blood, and by vs sinners, vnto the whole people. And what meaneth S. Basile, by lifting vp the bread, and by so deuoute a prayer, and by that which foloweth, when, with a great voyce he cryeth, *holie thinges, for the holie?* Also, how is it sayd in S. Chrysostome his masse, that the priest, after the lyke praier made as S. Basile hath, taketh a portion of the host, which is on the holie paten, and lifting it vp a litle, sayeth, *holie thinges, for the holie*, the clerkes and the people answering, *one holie, one Lorde, in the glory of God his father?* But to lett these questions goe, I will come more nerer, and be certified of M. Iuell, whether Christ were the very soun of allmighty God or no? whether his bodie is to be worshipped or no? whether he be reallye and trulie, in the Sacrament of the faithfull? M. Iuell denyeth, that in any place

In Missa
S. Basil.

A CONFUTATION OF

in the whole world, twelue hundred yeares after Christ, the worshipping of the Sacrament was vsed. But I aske, whether any doctour or good man, in the space of twelue hundred yeares after Christ, did beleue, that Christ was reallie in the Sacrament? It can not be denied, but that holie men did beleue so. As S. Damasce-
ne witnesseth, saying: Bread and wyne are not the figure of the bodye and bloud of Christ, (God forbid) but the verie bodie, indued with the Godhead: whereas our Lord hym self sayeth, this is my bodie, and not a figure of my bodie. And lykewyse Algerus in his booke de Sacramento altaris, is verie manifest. And again, Berengarius, which denied the veritie of Christ his bodie in the Sacrament, and would haue nothing but a figuratiue bodie there, he was condemned by a generall councel, in which Lanfrancus Bishop of Canterburie was a cheife doer agaynst that heresie; and wrot a booke, by name agaynst Berengarius. Therefor it can not be denied, but that these men, which (again I saye) lyued within the compasse of twelue hundred

*Damasc. li.
4. orth. fid.*

dred yeares, after Christ his ascension: did
 verelie beleue, as the Catholykes and pa-
 pistes doe at these daies. Yf then, Lan-
 francus Archebischop of Canterburie, be-
 leued, that Christ was verelie and reallie
 (-not as Berengarius the heretyke sayed, *who can*
figuratiuelie onlie) in the Sacrament: *er- salue M. in-*
 go he dyd worship our Sauior there pre- *ell in this*
 sent, ergo a lerned blessed man hath wor- *place fro a*
 shipped the Sacrament, within a thou- *plaine lye.*
 sand two hundred yeares after Christ his
 ascention, ergo some man hath made a
 foule lie. Certenlie, yow can not escape
 here, master myne. For if Lanfrancus were,
 one of that counceļ which condemned
 Berengarius, and if Berengarius heresie 2
 was, that these wordes of Christ, *Thys ys*
my bodye, are no otherwyse to be taken,
 then those other of his, *I am the vyne*, and
 if no Christians hart can choose, but ho- 3
 nor the bodie of his Sauyor, and if Lan- 4
 francus lyued within twelue hūdred yea-
 res after Christ: ergo, there was honoring
 of the sacrament, before three hundred
 yeares last passed, and therefore the me-
 morie hath failed the preacher. But yet,
 there

A CONFUTATION OF

there was no lacke of memorie, and the proposition dyd not escape M. Iuelles mouth vnware, for he stowtlye repeteth it, with. *once agayn I saie, that a thousand two hundred yeares after Christ his ascension, the worshipping of the sacrament, was neuer knowen.* Well Syr, the presence was knowen, if you answer, it was not: whither was Berengarius condemned, which denied the presence? If it were confessed: how could it, but be worshipped? I had rather one should answer, that Lanfrancus and the counsell called *Vercellese*, dyd not beleue the presence of Christ in the sacrament (which were verie ignorantlie and vnrulye spoken, thei condemning Berengarius, for an heretyke) then to saie, that for all his presence, thei dyd not worship hym. For that is not onlie ignorantlie, but also wickedlie and blasphemouslie spoken. Lanfrancus then was within twelue hundred yeares next after Christ, and he beleued, with all the Catholykes of that tyme, Christ to be reallie present in the Sacrament: ergo the worshipping of the Sacramēt, was knowen within

He lyued
An. Do.
1052.

within the cumpasse of the yeares, which M. Iuell rekoneth vpon: so that all is not the Ghospell which he speaketh.

But will you here now a pretie coniecture of his? for conclusion I can not call it, which maketh to no purpose. *After the people began (sayeth he) to worship the sacrament with godlie honor, the lerned men, and schole doctors, that then were: sawe, it could not stand, without great daunger, and confessed, that the ignorant sort might be leaden in to Idolatrie. And what of this? yf there be daunger in worshipping an host not consecrated, how then? Shall the honor due to Christ his bodye, be taken awaye? In the beginnyng of your sermon, nothing to the purpose, it was proued, that abuses, haue crept in to the sacrament. would yow therefor, the sacrament also to be abolished. yf a leud priest (with whom you were well acquaynted, or els you be light of belese) hath ben knowen, for manye yeares space, not to haue consecrated the host, shal honest priestes the rector, which do consecrate, be suspected, and the true sacrament dishonored? The*
M. Iuell.
 lerned

A CONFUTATION OF

lerner men, of whom yow speak, dyd neuer doubt, but the sacrament was to be honored, but some of them dyd cast the worst, saying, what if, by malice of the priest, or other wyse, there should be no consecration at all? how then shall we think (sayed they) is there anye idolatrie committed of the ignorant people? But you suppose, they made this argument, It may chaunce, that an host not consecrated be lifted vp, and honored of the people, which thing ys daungerous: ergo it had ben better, neuer to haue made corpus Christi daye, or it were well done to take awaie the sacrament. For this must be your conclusion, to proue, that euen by the verie scholemen, adoration is taken awaie, or not allowed. For if this be not proued, yow are fallen from your matter, and you talke of scholemen, besides all lernyng. Yer graunt that there ys daunger (by cause the dyuel hath his chapelaines) it is easelie remedied, euen according vnto them, which thought good, that the sacrament be worshipped vnder this cōdition, if consecration were
per.

performed . But according to the truth,
 there is no daunger at all. As I wil proue,
 which yet neaderh not (bicause daunger or
 daunger not, adoration ys due vnto the
 host trulye cōsecrated) yet, for the more
 plaines, I will shew, the people to be safe,
 without all question. for the vulgar and
 true Catholykes , althowgh vnskilfull in
 knowledg, yet stedfast in faith, when thei
 beleue once, that our Sauyor left his bo-
 die vnto his welbeloued church, in for-
 me of bread , and gaue the power vnto
 priestes, of consecrating the same his bo-
 die: or if the people be not able to make
 such distinction, yet if they beleue, what
 so euer the church teacheth, and if they
 agree to the ordinances of her: then loe
 they, in hearing of masse, and adoring the
 Sacrament, are not bound to make serch
 of the intention of the priest, but vnder
 this faith, that all is well done in the Ca-
 tholyke church, and that Christ is to be
 worshipped vnder forme of bread, their
 deuotion is harmeles vnto them, and ac-
 ceptable vnto God . *If thy eye be simple,*
sayeth our Sauior) all thy whole bodye is
light-

*the inten-
 tion of the
 priest is
 not to be
 serched of
 the people.*

Matth. 5.

A CONFUTATION OF

lightsome, and therfor, the intentiō of the people, being good, & directed vnto that first veritie, that Christ our Sauior hath left his bodie vnto vs, in forme of bread: what so euer knauerie or dyuelishnes, be wrought of man, in some particular host, it hurteth not the pietie, of the good and deuote people. And god, which is the searcher of the hartes, doth receaue vnto him selfe, that honor which they haue appointed for him, in the Sacramēt. For they see, the priest to reuest hym selfe, to goe to the altar, to make crosses and signes, to kneele downe, to shew vnto them the Sacrament, they see the forme of bread, and what shold they do then, but worship the Sacramēt? Except perchaunce, any man will require more then a man his knowledge in a man. For I wold aske the question, of that scrupulouse conscience, which feareth where no cause of feare is, and say to hym : Good felow, why doest thou not kneele doune, at sacring, and worship the body of Christ? It appeareth, by thy plain countenance and apparel, that thou fearest not hurting of thy knee, or breaking

of

of thy hose, as some strayt pointed genti-
men do leane vnto a pillar of the church,
for such lyke causes: but some earnest mat-
ter there is, which moueth the . Yea for
sothe Sir, for (and if it please you, a litle
to come a side,) I heard a preacher once
say: that some priestes, do mock the peo-
ple, and do not cōsecrate the bread. And
thē, if there be no cōsecration, I heard the
same preacher say, there is no adoration
due vnto it, which thing he also proued,
owt of I can not tell, what old doctors &
lerner mens bokes. If I were therfor sure,
that the priest doth cōsecrate, I wold then
trulie, worship my maker. How then wilt
thow be sure? hath he not vestmētes vpō
hym? is he not at the altar? doth he not
al thinges as good priestes shold do? Yes,
but I wold know his intēt and meaning,
by his owne word. Why, wold his worde
quiet the? or might not he thinke one
think and speak an other? Mary therefor
(as the preacher noted) it were good, ne-
uer to worship Christ in the Sacrament,
for feare, least thorough the priest his dis-
simulatiō, I shold haue nothing els there
but

A CONFUTATION OF

but bread, and so commit idolatrie. Nay,
good fellow, that was not the wylest prea-
cher, that euer thou hast heard: because,
sure I am, thou honorest thy father and
mother, with all obedience and seruice,
(if they be a lyue) and with thy daile
praier (if they be departed:) but art thou
sure, that they are thy father and mother,
which are sayd to be? what discretion ha-
dest thou, before thou were begotten?
how sayest thou then? if that preacher
shall rule the: not onlie, not thou thy sel-
fe, but no man at all, shall worshipp any
man or woman for father or mother. By-
cause we are not otherwyse sure of them,
but that we beleue the whole parishe,
which doth testifie it. And then, if autho-
ritie shall preuaile, the whole world testi-
fyeth, that in the masse tyme Christ is
present, in forme of bread: so that thou
needest not, to make any more question
hereof, then whether thy father, be thy
father or no. And this I speak, to declare,
that as long, as we be in the world, we
should seeke for no further profe of thin-
ges, than may be gathered of heering,
and seeing

seeing, and other senses. And therefor,
 perceauing by all externall signes, that
 any priest at masse, doth as the church
 hath appoynted, I should not desyre, to
 creepe in to his bosome, and to withstād
 or withhold the worshipping of the Sa-
 crament, which the church teacheth me,
 vntill I know the priest his thowght and
 intention. Well Sir yet, (would the fellow
 saye) albeit I must beleue, that in the Sa-
 crament, Christ his bodie is present, and
 should require no further profe thereof,
 then the authoritie of Christ and his
 church: yet, (me thinketh) the case with
 vs poore people is harde, when we wor-
 ship Christ in the Sacramēt, if he be not
 in the Sacramēt because of the leudenes
 of the priest, which made no consecra-
 tion. No, no, good fellowe, no harme is
 done at all vnto the. For suppose this
 (which is possible) inowght, that there
 were one so lyke thy owne father, that he
 could not be discerned, which of the two
 were thy true father in deed. Yf thou
 shouldst honour the counterfayte, thin-
 kyng hym, to be thy true father, might

*Quis vel
 infans eū
 culpandum
 putet, qui
 eis officia
 debita im-
 penderit,
 quos paren-
 tes esse cre-
 diderit, et
 tū si nō es-
 sent? Quis
 contra, non*

N

thy

A CONFUTATION OF

exterminā thy naturall father (trowest thou) iustlye
dū iudica- be offended there withall? or bicause thou
uerit, qui couldest not haue any certayn marke, in
veros for- this doubtfull case, wouldest thou ho-
tasse paren- nor no father at all? They, which stand
tes minimè behind a pillar in the church, or behind
dilexerit, their neighbours backes, or which at the
dum, ne fal- tyme of eleuatiō looke downe vpon the
fos diligit, grownd, doe not they worshipp (if they
metuit. mynd be good) Christ in the Sacramēt?
August. de And yet they behold not that host, which
utilit. cre- is present, ne bind themselues vnto those
dendi ad singular formes, whiche they myght be-
Honoratū. hold, for the looking vp: but simplie and
 plainly, they worship the true bodye of
 Christ, which is vnder the forme of visi-
 ble bread, when it is rightly consecrated,
 as they take the host vppon theyr parish
 church to be. And if it be otherwise, it is a
 pryuate and deadlye synn of the priest,
 and a particular error of theirs, nothing
 hurting or letting the proper object and
 staie of their sayth, vnto which their de-
 uotion ys caryed. And, to lett hym goe
 now, with whom I seemed to talke all
 this

this whyle, and to returne vnto M. Iuell,
 the lerned men dyd, in deed, make ob-
 iection, as though there might be dawn-
 ger in worshypping of an host vncon-
 secrated: *And therefor* (sayeth Master
 Iuell) *they gaue warning of it.* whiche M. Iuell,
 wordes, import so much, as if the schole-
 men should saye, take heede good peo-
 ple, what yow doe: yow may be poyson-
 ed, the host may chaunse not to be con-
 secrated, and then, there is dawnger of M. Iuell
 idolatrie. And so, the people should be vnderstan
 dimissed with scruple of conscience, as deth not
 M. Iuell vnderstandeth the scholemen, the schole
 which is nothing so. for the conclusion men whom
 of scholes, and answer vnto that obie- he alleaged
 ction, which Master Iuell alleageth, ys,
 that the people are withowt all daunger,
 in so much, that the opinion of worshyp-
 ping the Sacrament vnder a condition,
 ys refused of the best lerned.

Now, as concerning Duns and Du-
 rand Master Iuell, reporteth of them by
 these wordes. *That they thought it best,* M. Iuell,
to remoue away the bread, and to bring in

A CONFUTATION OF

transubstantiation (for if there remayned the substance of bread after consecration, the people would take occasion thereof, of idolatrie.)

O Lord God, how readie are manie men and how hardie vnto lying? What is he, which heering such wordes, and knowing, neither the places where Duns and Durand say so, nor any good lernyng besides, wold not think, that Duns and Durand, dyd so cast their heades to geather, as though they were able to bring theyr opinions, in to the articles of our Crede, and as though transubstantiation were inuented and authorised by them, and not rather confirmed by the whole church of Christ. It ys a shamefull kynd of lying, when, the true orderers of Christ his church, shall be suppressed with silens, and when the verities of the Catholyke faith, shall be attributed vnto the disputations of scholemen. Sainct Thomas indeed, hath this argument, that it ys agaynst the worshipping of the Sacrament, if any created substance, which may not be worshipped with godlie honor, should be there: ergo (sayeth he) no substance of bread

D. Thom.

3. part. qu.

75. art. 2.

bread remaineth. Agaynst which reason of his, Duns and Durand both, doe argue verie busilie. and they doe think, that the substance of bread, might be graunted to remain, and yet the bodye of Christ might be worshipped in the Sacrament, without all daunger of Idolatrie. Therefore, M. Iuell, as cunningg as he maketh
hym selfe in Duns and Durand, doth so far and fowlie, goe wyde of theyr meanyng and opinion, that they argued the plaine contrarie vnto that which he reporteth of them. For, whereas he interpreterh their sayinges after this manner, that, for Iuell.
auoyding of idolatrie in the Sacrament, the substance of bread must be remoued: they reason a playne contrarie way, and argue (their obedience vnto the church allwayes referued) that for all the remay-
ning of bread, yet the bodie of Christ might be in the Sacrament, and without daunger honored. But they speak therein lyke scho-
 lemen, and also lyke aduersaries of Sainct Thomas, whose argumentes, whiles they disscussed to the vttermost, they haue fallen some tymes in to the suspition, either

Note.

Duns and Durand.

A CONFUTATION OF

of enuie, or curiositie. And see agayne, how litle it hangeth together, that, which M. Iuell would father vpon them?

M. Iuell. *If there be any substance of bread in the Sacrament,* (sayeth master Iuell in his commentarie vpon Duns and Durand) *there must be daunger of idolatrie: ergo by transubstantiation lest vs take the substance of bread away, and then will all things be safe and sure, and the people shall be cleane voyde of ieopardie.* But how can this sense and conclusion seeme agreeable to a schole man? For if (as M. Iuell hath tolde vs owt of their writings) there be daunger of Idolatrie, when consecration ys omitted, how much hath Duns holpen the people, by bringing in of transubstantiation, where as the substance of breade neuer so much taken away, yet there may lacke consecration: and that failing, (as master Iuell weeneth) idolatrie may be committed, and Duns and Durand should misse of their purpose, for which they deuysed transubstantiation.

Wherefore I wonder at the libertie,
which

which master Iuell taketh vpon hym, in
makyng, as pleaseth hym, free reportes
vpon the lerned, as though they were
easie to be vnderstanded, or he had euer
great mynd to read them, or as though
his report were of such authoritie, that
as he sayeth, so it must be in them.

Now, as concerning Sainct Thomas,
which proueth that no bread doth re-
maine in the Sacrament, bycause god-
lye honor ys geuen vnto it, the autho-
ritie and present practise of the church
dyd moue hym thereunto. As though he
should saye on this wise: The church doth
geue godlye honor vnto that, which ys
vnder the formes of bread and wyne, *Of trans-*
but no godlye honor ys due vnto anye *substanti-*
ation.
pure creature, ergo except the churche
should committr Idolatrie (which ys im-
possible) no other substance besides the
body of Christ, can be conteined in the
Sacrament. In which his conclusion,
the honor, which the church gaue to the
Sacrament, was sufficient vnto hym,
to inferr, that no bread remayned, and
not his desire, to haue the Sacrament

A CONFUTATION OF

worshipped, was the moyue and occasion, to inuent that no bread remaind. For, to speake the trueth, the scholemen, as they were, for the greater part, men of excellent witt and holynes: so, thorough the ghist of vnderstanding and cumpassing weightie matters, they went verie farr in serching out the treasures of all diuinitie, and yet, thorough the grace of holynes, which qualified their deepe inuentions, they allwayes submitted their conclusions vnto the authoritie of the Catholyke church. In so much, that if a thousand Dunces and Durandes, shold so decide this question and matter, as master Iuell reporteth of them: yet needeth not the Catholyke, for that cause, to be trobled, or the heretyke crake of anye victorie, agaynst the practyse and faith of the churche. But lett vs behold, how master Iuell plaieth the schole man, and vttereth such an insight in the Sacrament, as the greatest doctors for subtilitye, haue neuer marked throwgh their dulnes. For vpon this, which he supposeth Duns and Durand to saye (*the Sacra-*

ment

ment ys to be worshipped, ergo no bread must
 be remayning) he inferreth a contrarie
 conclusion, as, that (*there ys bread re-* M. Iuell.
mayning, ergo it must not be worshipped.)
 Wherein both the argument concludeth
 not, if he will folow Duns and Durand:
 and the formar proposition ys hereticall,
 if he would submitt his vnderstanding
 vnto the Catholyke church. The argu-
 ment (I saye) and the consequence ys
 nawght, bycause for soth, by his doctores
 Duns and Durand the schole men , for
 all the substance of bread remainyng, yet
 might the Sacramēt be adored and wor-
 shipped. But that is one doctores opinion.
 Then also, his antedent ys false, because
 the church hath so receiued and tawght
 vs, that the substance of bread ys clean
 conuerted . And as concernyng master
 Iuell his profes, of his antecedent, where
 as he alleageth Sainēt Augustyne in a ser-
 mon of his *ad infantēs*, saying, *that which*
you see vpon the table, ys bread, it doth con-
 clūd that the other thing which we be-
 lieue to be vnder those formes of bread, is
 not Christ his naturall bodye . And , I
 trow,

A CONFUTATION OF

In lib. sent.
Prosperi.

why the
Sacrament
is named
bread.

trow, Sainct Augustyne dyd not meane
such bread to be there, as childerne spread
their butter vpon. For it is wryten by the
same blessed doctōr: *We honor thinges
which we see not, that ys to saye, flesh and
bloud, in the forme of bread and wyne which
we see.* The church also herselfe feareth
not, to call the Sacrament bread, which
yet condemnerh all Lutherans and Zuin
glians. And she calleth the Sacrament
bread, bycause the Sacrament hath the
forme of bread, and bycause bread in the
Scripture signifyeth any foode, and by-
cause Christ his bodye ys, in deede, true
bread, and bread of life, and heauenlie
bread. Therefore, bycause it ys called
bread, vpon that onely to conclud, that
it contynueth bakers bread: it ys the ar-
gument of thinkers, tailers, and coblers,
and not of lerned scholars.

Then, as concerning Gelasius, which
sayeth, *that the substance of bread, or na-
ture of wyne doe not cease to be,* (in the Sa-
crament,) he expownderh hym selfe, by
that which foloweth strayt after in the
same sentence, adding these plaine wor-
des

des, *But they remaine in the proprieties of theyr nature.* Which proprieties are these following whitnes, thicknes, breadeth, weight, tast, and power to norissh and feede the bodye, with such like, which he calleth the substance of bread and wyne, and more playnelie the properties of their nature. The lyke is to be answered vnto Theodoretus, whiche sayeth, *that* *Christ honored the bread and wyne which we* Theodor.
see, with the names of his bodye and bloud, Dial. 2. cō-
not chainging the nature of them. (that is to trabæreses
 saye, the naturall proprieties, because in all poyntes it appeereth vnto owr eye, to be euen as it was before consecration) *but ioyning grace vnto that nature.* Ouer and aboue all this, a most true and ready answer ys, that the faithfull doe consider allwayes, not, what one or two doe saye, but what the whole cumpanye of lerned men, or the greater part doe testifye. Agayn, before the church had expressed it, and opened by her sentence, the manner of Christ his being in the Sacrament, it was no heresie (if proude obstinacie dyd not make it) to saye that
 bread

bread remained, or that it vanished in to nothing. Bicause both opinions dyd hold with reall presence, and the authors of them were contented to yeld vnto their betters iudgement. And so, if we should graunt vnto the heretykes, that which thei do require, about Gelasius or Theodoretus, they both defending the reall presence, it ys no small matter against the heretykes other opinions, and it ys nothing at all against the Catholykes. But in these daies now, when it hath been de-

*Concilium
Lateranense*

creed according vnto scriptures, and auncient fathers, in a generall councell, that the substance of bread is conuerted in to the bodie of Christ: now, to denie transubstantiatio, and to reuyle the decree of the Catholike church, this is greatlie against the faith. and this is it, which maketh heretikes. S. Cyprian, which defended the rebaptizing of them, whom heretykes had baptized before, was no heretyke in so doing, bycause the question was not then determind by the church, vnto whose iudgement, he submitted his learning and authoritie. But now, if it should

should come in to an idle head, to bring that blessed martyrs reasons, and to withstand the Catholike church, he should do nothing els, in wyse mens iudgementes, but declare his owne vaine gloriouse folie. And yet, I do not, ne will not vse this defence, but plainelie answer, that Gelasius and Theodoretus, doe meane well, and speak as papistes may doe, that the substance or naturall propertie of bread remaineth, that is to saie, the same quantitie, vertue and qualitie, which it had before the cōsecration. Wherefor to conclude the cleane contrarie, vnto Master Iuells assertion, I saie, that neither the auncient doctors do affirme, that the substance of bread remaineth (vnderstanding by substance the essentiall and internall forme or nature of bread) neither Duns and Durand doe saie, that if bread remain, there is daunger of Idolatrie. Farther yet the scholemen say (quod M. Iuell.) that yf a man happen to worship the accidentes of bread? Idolatrie may be done to the sacrament. No good Syr, not to the sacrament, but to the accidentes. wherein if

if fault shold be committed, it is not the fault of the institution of Christ, but of the silence of priestes, or simplicitie of the people. Neither is adoration therefor to be forbydden, but the manner of adoration is discretelie to be opened. whiles our Sauior him selfe, walked visiblie vpon the earthe, if one should haue worshipped his verie face or garment, not able to distinct betweene the two natures of God and man, neither in what diuersitie and degree, the face and the garment appertein vnto one selfe same person, (whereas in truth, it were idolatrie to worship that face with godlie honor, in that respect and consideration as it is onlie an holic and graciouse visaige of a right excellent and perfect man) bycause, herein may be daunger, should we not worship Ihesus Christ at all, or not worshipping hym before we vnderstand the distinction betwene *Latria* and *Dulia*, that is, honor due and proper vnto God: and honor, which may be geauen vnto any holys creature? *O miserable people.* (sayeth master Inell) *that thus are lead to worshipping*
they

they know not what. For alas, how ma-
nie of them, vnderstand these distinctions, or
care for them? How manie of them vnder-
stand, after what sort accidentia be sine
subiecto? &c. But o miserable world, saye
 I allso then, and alas alas, that any wyse
 man should be so taken, to thinke that
 what so euer ys concluded in scholes,
 should be opened in the pulpites.
 Alas, alas, the churche doth teache open-
 ly, that the Father ys vnbegotten, the
 Soune only begotten, the Holye ghost
 proceeding, and this who so euer doth
 not beleue, shall not be saued. O mise-
 rable people, that this are lead to bele-
 ue they know not what. For what know
 they, or what care haue they, of proceeding
 or begetting? or how can they vnder-
 stand those misteries of the schole men?
 as for example, Christ toke the nature of
 man, he toke not the person of man, as con-
 cerning Christ his person, God died for
 man, as concerning the diuine nature,
 God can not die, and he which beleueth
 not these thinges shall neuer be saued.
 O miserable people, that this are lead to
 bele

M. Iuelle
 needles &
 folish pie-
 tie.

A CONFUTATION OF

beleue, thei know not what, for which of
 them vnderstandeth the distinction, be-
 twene substance and person? But what
 shall we saie? must the lerned men of the
 church (O master Iuell) beleue no more,
 then the people are able to conceiue? or
 bycause the people vnderstand not, what
 is accidece, or what is substance, or what
 is quantitie, or qualitie, relation, or acti-
 on: is it therefor no matter, whether it be
 fysh or flesh, square or round, white or
 black, worldlie or euerlasting? for the la-
 tie, this is sufficient to beleue, that Christ
 is in the sacrament, vnder forme of bread
 and wyne, the bread being chainged by
 his almightines, in to his bodie, and the
 wyne, in to his bloud: or if some can not
 beare away all this, let hym cleaue to the
 Catholyke faith, and hold vp his hands
 at sacring as others doe; and beleue more
 excellent thinges to be present; then hym
 selue can see or feele, and be content to
 be reformed, if perchaunce he should be
 in any error: and God will neuer aske hym
 (feare you not) what ye sayd, or what
 is *subiectum*, or how is my body found

in

in the Sacrament. Now yet, if the plainest
of faith doth best serue the simple man,
shall the lerned be forbydden, to serche
out the vttermost of the misteries, and
to meditate vpon the workes of God,
praying and studying alwayes, for more
knowledge and vnderstanding? By this
kynd of reason, the studie of flogyke and
philosophie ys neglected, the pryd of the
ignorant ys mainteyned, the commen-
tes of auncient fathers are not folowed.
And whyles master Iuell sheweth vnto
the people, which can not iudge of diui-
nitye, the true but subtile conclusions of
the diuines and scholemen, and whyles he
pytieth their case, because the schole
doctors do talke of *accidentia sine subiecto*,
and of *substantia* and *accidens*, which the
common lay people can not vnderstand,
and where as he would make them bele-
ue, that according to the conclusions of
the same scholemen; they shall neuer be
saued, except they credit and beleue those
matters; they are made to abhor the scho-
les as cruell, or to contemne them as super-
fluouse. Whereas the truth ys, that if
O they

A CONFUTATION OF

thei beleue in one some, all that which the church teaceth, althowgh thei neuer aske for euerie part of it; and be not curiouse in thinges which passe their capacitie, they yet be owt of all daunger. Q pitiefull hart, *Alas* sayeth he, *how manye of the people vnderstand these distinctions?* whi Syr, no harme ys done, where it ys not required, that thei should go to schole to lerne them, for geue me a faithfull man, which beleued yerele, Christ to be realie in the sacramēt, as the wordes of *This ys my bodie*, doe sound: and there shall need no teaching, that he kneele doune, or knock his breast, or call for grace, or behaue him selfe as it becommeth a creature, in the presence of his maker. And such a one needeth not, to be talked with all, abowt *accidens and subiectum* or other such verities and yet misteries. But when the priest sayeth vnto some one in the worlde, yow must beleue that Christ ys God, and that hys wordes be true, and that he sayed of bread, *This is my bodye, which shall be geuen for yow*, which bodye the Catholykes haue in the Sacrament,

yf a pedlar now, or pelting craftsman,
 would aske, how it is his body, and make
 furth straitwayes argumētes, which first
 were deuised in ale howses, or shoppes,
 and afterwarde receiued in some scholes,
 (as in example, *Christ is ascended, ergo he*
is not in the Sacrament, or, can a priest make
God? or, can one body be in more places than
one, at one tyme? or, yf a mouſe eate the host
doth he eate Christ his bodye?) in this case
 silence (I think) were best, & ecclesiastical
 correctiō, for such a person were necessa-
 rie, so that to talke to hym of accident
 and substance, it were cleane owe of the
 purpose. But now if a lerned mā, and ex-
 pert in liberall sciencies, were conuented
 perchaunce, and examined vpon the Sacra-
 ment of the altar, and if he would vse the
 coblers argumēt, and saye, *Christ his true*
bodye is in one place, but the Sacrament is at
one tyme in a thousand churches together,
ergo Christ is not in the Sacrament, here loe
 were good occasiō, to perswade and pro-
 ue to hym the cōtrarie, bycause of the na-
 ture of a substance, which occupieth no pla-
 ce, & so afterward to declare, that Christ

Argumē-
 tes of the
 ignorant
 people.

is in the Sacrament, not as in a place localle, but, as vnder forme of bread substantialle, and that, by the turning of bread into hys bodye. Or, if an ethnyke being lerned, were to be conuerted vnto the faith, it ys for the honor of God and his church, to proue vnto the ethnyke, that althowgh the misteries of our faith doe passe all reason, yet the principles of God his omnipotencye, and the incarnation of Christ once beleued: they are so agreeable vnto the high wisdom of God, that no absurditie or shamefulness shall ever be concluded of them. In these cases then, the distinctions doe serue, and in these occasions the church must not be to seek, of the fynest poyntes of all lernyng and misteries. In the serching of which, she hath labored from Christ his ascensio hitherto, and dailie doth studie, the Holighost, the scholmaster, ever teaching her more and more, and ever leauing her manye poyntes to be lerned, vntill she come at length vnto heauen, where all truth and veritie shall be most manifest and open. Wherfor the schole
men

men (as the worde it selfe doth import) are especiallie for scholes, and they are for lerned men, not for common pulpit-tes or merchantes eares, which as they be most riche of other, so they take them selues most wyfest, and by a short waye, looke what they can not vnderstand, that are they readie to contempne. Now also, if the scholemen haue manye thinges not necessarie at all, it is no true part to make the cause of the church and them one. As M. Iuell here doth, which recy-tyng Duns and Durand, and S. Thomas, and Alexander, and Holcott, would make men beleue, that the church can not tell what to doe, bicause in certain pointes and articles, these men varye the one from the other. Thinkyng perchaunce that as Luther as must folow Luther, and the Zuinglians cleaue fast to Zuinglius: so that some sect of vs must folow Duns, some Alexander, and some S. Thomas. Vnto which men yet, the Catholykes are not bownd, but as the church doth direct them. And where the church hath not defiaed some matter, there may it

holde one daye with one sense, an other day with a contrarie, leeing nothing of the integritye of my fayth. I perceane, that yf any iust matter, myght be fownd owt against the church, it should be exaggerated, scyng that the pryuate opinions of certen, be turned to the defacing of the whole catholyke fayth.

Holcot sayeth, that it maye so chaunse, that one should meryte by the worshyping of the dyuel, master Iuell thinketh it vnpossible: Lett vs then suppose it, that master Holcot lyeth, the church (I trow) is not to be abhorred therfor, as thowgh she exhorted her childerne, some tymes to sett vp a candell before the dyuel. And yow also M. Iuell, yf yow would remembre, what difference there ys betwyxe a thing done materiallye and formallye (which termes the scholes know well inowgh) yow would neuer haue fownd such fault with Holcot, withowt shewing of the particular case, in which the worshyping of a wycked spynite, myght be vnto some one meritorious, for in deed, yf one dyd know for certen, that Luther

or anye of hys folowers, were a verye dyuel, in forme of a Doctor of the new Ghospel, yow should not (loued yow the setting furth of yowr proceedinges neuer so well) geaue anye reuerence vnto hym: But if he seemeth vnto yow to be a third Helias, and a man of excellent prerogative in knowledge of all trueth and holines, were he a dyuel a thousand tymes, your brotherne would neuer condemne yow, for geuing of reuerence vnto hym. For when the owtward person ys mistaken, and good wyll shewed vnto it: the error happening, ys quickelye forgeuen, and the inward affection ys iustlye considered. But lett vs goe further.

Loth I am here to ripp vp and to open vnto yow the high misteries and secretes of their lerning, and the force and strength of their reasons. Yet at this tyme, the importunitie of them, forceth me, so to doe, &c. M. Iuell.

These be his wordes. But I will tell yow Master Iuell, if yow will be ruled by counsel, and doe as wyse and lerned men haue done here before, neuer goe from your purpose, and make an end of that, which you haue taken in hand. And if any

A CONFUTATION OF

be importunate : answer them that you will be at leisure an other tyme, and then talk at large of their obiections. But now it ys owr of your purpose, to intreate of any thing which doth not appertein vnto the masse. But contention hath no eares, and when al is sett, in and vpon the tong, owr it must, that which burneth in the stomake, althowgh it agreeth no better then Germanes lippes, whose tongues we see, by experience in this world, how farr they found one countraye to the other. Lothe I am (sayeth he,) which is verrye seldome in men of hys religion, which take it for a great perfection and zeale, not onlye to dallie with mens argumentes, but also to deface their lyues, and to speake the worst they can of the highest priest in Christendom. But thanks be vnto God, that there ys one shamesfast man in their syde. And then good master Iuell, if in deed you be lothe (as you seeme to speake) lett all extraordinarie matters passe by, and folow onlye your purpose. For why will you encumber your selfe with the highe misteries,

misto-

misteries, and secretes of their lernyng, the masse alone hauing sufficient argument, to make. 20. Sermons vpon it?

Well, there ys no remedie: althowgh he be lothe to open the secretes of owr lernyng, yet the importunitie of them (sayeth he) forceth me so to doe. Wherein, althowghe I nothing doubt, but that he preached withowt troble, and that he myght haue done, what he would, and haue preached (in the lent especiallie) of the passion, or some matter parteyning to pietie, withowt bringing of question, or controuersie: yet lett vs suppose, that some one was importunate, and lett vs harken how properlye master Iuell doth answer his appetite. But remember Sir, that yow keepe promys, least yow be thought to haue gone owt of your waie for nothing, and remember that yow ryp vp and open the high misteries and secretes of their lernyng, not skoffyng lyke a benchewhistler, but reasonyng lyke a preacher.

Fyrst then, to begyn with the head, marke yow well (sayeth he) and waighe this ar- M. Iuell.

gu-

A CONFUTATION OF

gument: God made two lightes in heauen, the greater to rule the daye, the lesse to rule the night, ergo there be two powers to rule the world, the Pope, that resembleth the sonne, and the Emperor, that is lesse then he, and likened vnto the moone. This is an argument of their res vsed by Innocentius tertius.

Syr, I pray yow, before Innocentius, who vsed this argument or conclusion? Then I aske, whether this text of Genesis, was the cause that the Pope should be greater then an Emperor? yf you can not tell what to answer to the first, you are not skillfull inowgh in ovr misteries, how great also is your knowledge and reading, that before Innocentius tertius, yow dare well say, that no man euer vsed the same verie argument or similitude. And if to the second yow saye, that the Sonne and Moone were the cause, for which Christians dyd make the distinction betweene Pope and Emperor: you maye goe to schoole agayne, and lerne yowr Catechisme, for any knowledge or vnderstanding, which yow haue in secret mysteries, whereas before Innocen-

trius dayes, the Pope was higher then the
 Emperor, the argument of the Sonn and
 Moone, being not alleaged for that pur-
 pose. Yf yow were Cicero, and for loue
 of your client, would make a pretie lye
 and merie, to delite my Lord the Iudge,
 and deceaue therewith his circumspection
 and grauitie: the Ethnykes, for your so
 doing, might dispense at their pleasure,
 with you, and geue that praise and name
 vnto you, that you be a trym fellow, of a
 goodlie fyne witt and a pleasaunt, and
 such a one, good Iupiter, send me (might
 they say) at my need: but, among Chri-
 stians, in so great a question as the sowle
 cummeth vnto, in open pulpitt, a famou-
 se scholar, a Bishopp by calling, to moue
 earnest expectation; as though he would
 rypp vp the high misteries of the Catho-
 like faith, and to recyte but an argument
 of Innocentius onlie, (which he rather
 for garnishing of his letters, to the Em-
 peror, then strength of the similitude in
 it selfe and by it selfe, dyd roundelye
 alleage furth vnto hym,) and to make,
 as though that were the best argument,
 and

703 A CONFUTATION OF

and most secret misterie, of the papistes: it ys not for a sage person, matter, place, or audience. Vnto yow M. Iuell, if one should talke of this question, how much the dignitie of a pope were better, then the rorne of an Emperour, he should neuer alleage Innocentius tertius, or the glose. Not bycause, they are to be contempned in them selues, but rather bycause yow doe sett so litle by them. And yet, it may be proued vnto you, all that which Innocentius would conclide, by the alluding vnto the sonn and moone, which God made at the beginnyng. Therefore I doe graunt vnto you, that Innocentius argument ys not of great good force against an ethnyke and heretike, and yet I saye, the cōclusion of the church standeth, for all that this argument may fall. But if it were an high misterie, it could not be so easelie lett to faile, ergo then yow haue declared or confuted yet, no misteries of owre religion.

of the two
rulers of
Christ his
church on
earth.

Now, that there be two states of ruling in the church of Christ, it ys plaine by this, that the one which is temporall, euery man

man doth see: of the other, which is spiri-
 tuall, the psalmist doth prophetic, saying, *Psalm. 44.*
in steede of thy fathers, their sounes are bor-
ne vnto the (meanyng the Apostles, and
 Bishoppes. their successors) *them shalt*
show apoynte princes and rulers, ouer the
whole earth. And this is proued also by the
 Apostle, commaunding the Bishoppes of
 Ephesus, *to take heede vnto them selues,*
and also the whole flocke, in which the holy-
ghost hath sett and made you Bishoppes, that
you should gouerne the churche of God,
which he hath purchased by his blood. Then
 how much not only pope or prelate, but
 euerie simple priest ys higher and hono-
 rabler, then the greatest Emperor of the
 world, not onlie the wordes and writin-
 ges of holie men, but their factes rather
 and behauyors, doe geue an euident testi-
 monye. As *S. Martin* being inuited with
 much a doe vnto *Maximus* the Emperor
 his table, and hauing the cup first geauen
 vnto hym, that he should begin vnto the
 Emperor, not withstanding the excea-
 ding great feast and honor, which was be-
 stowed vpon hym, by one of the cheifest
 then

A. 20.

The dig-
nitie of
preisthode.Sulpit. lib. 1.
de vita
D. Martini

A CONFUTATION OF

then in the world : yet he, (to teach the
Emperor a true lesson, and to proue that
his maiestie ys not the highest) began
aboue all other, vnto his chapelaine, de-
claryng that he knew none there, to be
better. Of lyke corage and fortitude was
Eulogius an holyc and constant priest,

Trip. hist. Valens cheife officer, to communicate
li. 7. ca. 33. with hym, which helde the empyre and
kyngdome (which, in our English tongue
at these dayes, ys to saye, *Followe the
Kynge's procedinges*) answered peacea-
ble and gentlelie, saying, *And I also haue
my part of a kyngdome and priesthode.*

Hist. tri. li. Such men were, holyc Basile, Ambrose,
7. ca. 36 Chrysostome, noble and reuerend Bis-
li. 9. ca. 30. shoppes in deede; which litle regarding
the glorie of the court and the worlde,
spared not, to tell the Emperors, their
owne, and also to shewe them that a
Bishopp his office, ys not geuen, with
golden crowne or purple. And not on-
lye in their doinges, but in writings
also, they declared this veritie, that the
Emperor, ruleth in the court; the Bis-
shopp

the superi-
ority of the
pope & some
the Emper-
four.

shopp, in the church: the Emperor, o-
uer mens goodes and bodyes, the Bis-
shopp, ouer sowles and consciencies: the
Emperor, in thinges transitorie: the Bis-
shopp in thinges euerlasting.

*Ambros.
de Sacer-
dotio.
Christost.
libr. 3. de
Sacerd.*

Thele conclusions being therefore true,
if Innocentius would sweetlye and mi-
sticallie allude vnto the beginnyng of
Genesis, and saye, that the two great
lightes, which God made to rule the
daye and nyght, doe signifie the two
powers, of the spiritualtye and of the
temporaltie, of whiche the one ys so
brighter then the other, that the least of
them both yet, doth direct and guide men
in the whole worlde: is this so vnproper-
lie spoken, or childisshlie, that anye father
of this generation, may honestlie con-
tempne it? As, on the other syde, if there
be no strength and force in this argumēt,
is the highest misterie and secrete lerning
of the catholikes, therby vttered and cōfu-
ted? When frindes confer together fami-
liarly, many thinges come and goe, to &
fro betwixt them, which if they were exa-
mined, by the seuerie iudgemēt of some cō-
trol-

A CONFUTATION OF

trollar, would seeme to be spoken triflinglie. yet consider the tyme, place, and persons, they may stand wel inough with charitie, my meaning is this, when Christians write vnto Christians, in great peace of conscience, and silence of heresie, they are more bold with the Scriptures, alleging the textes of them, towards their purpose, although it be not according to the first sense, and meanyng of the place. Alluding (as sweet S. Bernard doth in a thousand places) vnto some historie, verse, sentence, or other lyke thing in them, playeing, (as I might saye) and refreshing them selues with the Scriptures, as that dyd play with the fayre Rebecca his wiffe in the garden of Abimelech the kyng, secretlye, as he thought hym self, and honestlie, as a good and vertuous man, louinglie yet and familiarlye, as with a most true and bewtifull wife. All which thinges, are tolerated among frendes, and they agree wel inough with charitie, as long as they disagree not with honestie and veritie. But, when peckers of quarelle are abroad, or when quimes

doe appere, and heretikes begin to loure,
 then in deed, other kynd of writing and
 arguyng ys to be vsed, not to the vtter
 disallowing of the familiar manner and
 fashon (which hath his tyme and place,)
 but to prouyde against the cummyng in
 of straingers and enemyes, which seek on-
 ly, how to fynd faultes with the Catho-
 likes. S. Paul wryting to the Corinthiās,
 emong other thinges, he willed, that wo-
 men should be couered in the church,
 and emong other reasons, this was one,
 which he wrote verie sadlie: *Doth not na-*
ture (sayeth he) teache yow this? for yow
see, that long heare ys geauen vnto a womā,
to couer herselfe withall. This now, in a
 Christian man his eares, doth sounde right
 well and probablie. But lett a quareller
 stand agaynst hym, and saye, my masters,
 Paul here hath wryten vnto yow, that
 your women should not be bare headed
 in the church. And why so? Loth I am, to
 ripp vp the secretes of his lernyng, and
 the force of his reasons. But his impor-
 tunitie dryueth me therẽvnto, marke ye
 therefore well, and waighe this argumēt.

1. Cor. 11.

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A CONFUTATION OF

A woman, by nature hath long heare, ergo they must were byggins in the church. Should not such a skorne then, speak as right as master Iuell doth? alleaging that for a principall or singular argument, which in deed, is not so? and afterward, by disgracing of that argument, to bring the whole matter in to question, or els contempt? for the blessed Apostle vsed that reason, as in waye of perswasion, and as a probable and conuenient argument, which if one would denie, saying, it dyd not proue his purpose, his conclusion ys sure for all that, where he sayeth, in the end of that question. *If any man seem to*

I. Cor. II, *be contentious, we haue no such custome, nor the church of God.* After which sort, it may be well answered, that if Innocentius did not thereby well proue, the superioritie of the pope aboue the Emperor, bicause the Sonn ys bigger then the moone, and if there were no other reasons of force and strength, emong the Catholykes, for that purpose, (as contrarywyse there be whole bokes of auncient doctors, which preferr priestes before all other, what so euer

euier, creatures, for their order sake and
 authoritie) yet, it might be well answered to heretykes, that, if yow be good and
 cunning at iesting and lyinge, vnderstand ye, that we haue no such custome,
 neither the church of God. And so I
 answer not onlie for Innocentius, but
 for Isidorus also, and Gerson, Bonifacius, the Glose, and for all others, which
 master Iuell rekoneth vp. That if thei, ly-
 ke good men, abundyng in their sense,
 haue alleaged scripture, for prouing of
 those thinges, which were vsed before
 thei were borne, and if vnto contentiouse
 persons, those good mens reasons are
 not sufficient, yet none should be so hardie,
 as to take awaye orders or articles,
 generallie of the whole church receiued.
 Bycause, it ys inowgh for a Christian man
 to alleage, that we haue no such custome,
 neither the church of God.

Wherefor as concerning shauen crow-
 nes, and purple sandales, holye water,
 or praying in one tong, they were ne-
 uer taken for secrete mysteries in the
 church, and if the sentences of scripture,

P ij which

Ambr. &
 Chrysost.
 de Sacerd.

A generall
 answer for
 al the rea-
 sons of Glo-
 ses or doc-
 tors which
 M. Iuell
 iesteth at.

A CONFUTATION OF

which holy men haue applied vnto them doe not abundantlie proue them good, there is no great harme taken. As for holie water, althowgh that the wordes of the Prophet Ezechiel, may verie well be applied vnto it, where he sayeth: *I will sprinkle vpon you cleane water* (which wordes being a prophecie of the baptisme of Christiās, I can not denyse, in what parte of the seauen deadlie synnes it may be numbered, to speake them also by holie water, which in one signification, doth bring vs in remembrance of ovr baptisme) yet, graunting, that they make no more to the purpose, then master Iuells talke here of the supremacie, and purgatorie, and priestes crownes, and purple sandales, doe make against the Canon of the masse: holie water for all that, is not to be cast owt of the church, which was instituted by S. Alexander Bishop of Rome, and Martir of Christ, fowrtene hundred yeares agoe.

Then also, in the matters of weight, if that, *Ecce duo glagij hic. behold here are two swordes.* Doth not proue the Bishopp of Ro-

Rome his both spirituall and temporall power : yet must yow not make hym an Antichrist, or the temporal princes page, and seruant. And if our Sauyours would not vse in his humilitie the temporall sword and iurisdiction, yow will not therefore, I trust, denie, that he was Lord of Lordes and kyng of kynges. And so likewise, he making his Apostle S. Peter his leutenant, and ruler of all Christians, both sheepe and lambes: althowgh he put vpp his sword in to his sheath, yet doth it not folow, that he hath no such sword at all. For as concerning the spirituall sword, no wyse heretike denyeth that vnto the Bishop, the Scripture saying most plainly, *whose synnes you forgeue, they are forgiven, whose synnes yow retaine, they be retained:* But the temporall, if he will not vse it alwaies, yow may not therefor in all cases take it from hym. Whereas, for the comoditie of the whole church (if cause so requyre) he may as swell forbear, (concerning the Emperors owne person,) that no man salute hym, or regarde hym, as he may excommunicate the basest man

The Pope hath both spirituall and temporall power ouer all Christiāns, althowgh he vse not both, at all tymes.

Matth. 18.

A CONFVTATION OF

in a whole citie, for a fault which deserueth it. which is true, in a Christian Emperour, that hath submitted hym selfe by promyse vnto God, and the church : For

1. Cor. 5. *of them which are without, what doth it apperteine vnto me, to iudge? doe not yow iudge of those which are within?* Therefore, the temporall power, ys so included in the spirituall, as a lesse figure Mathematicall, of neuer so manie corners, ys compassed within a circle. It ys fynelie

Bern. lib. 4. de consideratione

sayed of Sainct Bernard, *Lib. 4. de consideratione*, where he speaketh of the temporall sword, which the Pope hath in his sheath: *Yf this sword, (sayeth he) dyd pertaine vnto the by no right, when the Apostles sayde, behold, here are two swordes: our Lord would not haue answered, it is inough, but it ys to much. And therefor, both are the churches, I meane, the spirituall sword and the materiall. But the one, ys to be exercised for the church, the other, of the church: the one, with the priestes handes, the other with the souldiars. But yet trulie, at the beck of the priest, and bydding of the Emperour.*

A, see now master Iuel, how much Sainct

Ber-

Bernard made of that argument, which yow think worth the lawghing at. And this is that Bernard his testimonie, whom yow in pulpites, doe much bring furth agaynst the pompe and vyce of Rome, which as he was in deed, no flatterer at all, of the Bisshop of Rome, so much the more, yow should alowe his testimonye, which he hath browght furth, for the supremacie. But, why should (*Behold here are two swordes*) more offend Christian eares, when one goeth abowt by all meanes, for to proue and declare a veritie: then the argument of Sainct Paule doth, Gal. 4. where he vnto the Galathians (in disputing of the old law and prouing it to be voyde) telleth vs, *that Abraham had two sounes, the one by his mayde seruant, the other by his wyfe, which (sayeth he) are the two testaments.* Agaynst which argument, if master Iuell should vse one of his deepe and wittie confutations, and bydd the people marke, with, see I pray yow, what a worshipfull argumēt this ys, Abraham had two sounes, and the elder, plained the boye with the younger, and

A CONFUTATION OF
the good wyfe Sara, awaye (quod she)
with this old lubber, he shall not be heire
with my child: ergo, the old law, must be
thrust owt of dores: no doubt, but this
would sound so vntuneable, in the rude
worldlie, or fyne courtlie eares of manie,
that sone they might be brought vnto ir-
religion, and contempt of the Apostles
writinges.

M. Iuell. *But let vs come nearer (sayth M. Iuel) & see
the argumēts, vpon which the masse is buylded.*

Yow say well, of cummyng nearer, for
hytherto you haue gope verie farr of, and
verie farr wide. Yet, what bring yow a-
gainst the fundation of the masse? I wō-
der at the libertie of the man. he maketh
as though he would ouerturne the mas-
se, & he talketh of nothing, but of the La-
tin tongue, the corporall of linnen, the al-
tar of stone, the roudnes of the bread, the
mettle of the chalice, and such like thin-
ges, which apperteine onlie to the cum-
lynes, and worship, and signification, of
some good thing, about the ministring
and consecrating of the sacrament. Are
these the thinges which yow number, e-
mong

mong our high misteries and secret lernyng? And which you were lothe to speake of, as though there had ben some shamefull dishonestie in the matter? Or do you call these thinges, the fundacions of the masse, vpon which it was builded? Are these the poyntes, by vttering of which, you haue gone abowte to procure vs shame? Grawnt vnto the Catholikes or papistes, that which thei do bring in, by their high misteries, secret lernyng, and strenght of their reasons. grawnt it, I beseech you good master Iuell, for a while, to see what will folowe? Trulie, no dishonor vnto God, no diminishing of Christ his passion, no occation of lewdnes, no breach of commaundement, no thing which a quiet man shold mislike. But these thinges will folow, which you were lothe to ripp vpp and open, that, in the celebration, the chalice be of siluer or gold, that priestes wassh their handes in the masse, that the clothes be of fyne linnen, that the priest lift vp the paten, and loke in to the chalice, as the angell did in to the graue, that the priest fetch a sigh, in a
cer-

A CONFUTATION OF

certaine place of the Canon of the masse, and knock his breast, with remembrance of the theise which repented hymselfe of his wicked lyfe, with such lyke moe, which may and doe bring manye meanely disposed, in to the remembrance of fundrie poyntes of Christ his passion. O heauen and earth : what faultes be these? How much ys master Iuell to be esteemed, for rippying and opening of such priuie misteries, which once being knowen, no man woulde euer loue the masse any more I trowe? It ys wonder that Sainct Pawles church and steple were not stroken with lightning from heauen, when the fierst masse was sayed within it, in which masse, such absurdities as the preacher telleth vs of, were permitted. O excellent Iuell, thow hast not thy name for nawght. This daye, thow hast confounded all papistes, this daye, thow hast so ripped their copes, and opened their bosomes, and Englished vnto vs their obseruations and rubrikes, that they must nedes be ashamed for euer. O the lyuing Lorde (will the folis-

foliſh ſaye) how haue we ben ſeduced of the papiftes? how much were they them ſelues heauie loden with mennes traditions? and how litle vertue was in all their doinges, if a man ſhould take awaie, the number of popiſh ceremonies?

But alas for pitie, and phy for ſhame. A lerned man and browght vp emong honeſt ſtudies, ſo for to abuſe the ignorance of the vnlearned and vnſtedfaſt people, that they ſhould think, nothing els, to be in the ſacrifice and oblation of the Catholikes, but an obſeruati- on of a ſtrange tong, linnen cloth, altar of ſtone, chalice of gold, or other ſuch matters? Although I would not ſuffer a ſuſpect perſon, to cutt my heare, and would not truſt hym with paring of my nailles, and no man (that wyſe is) permitteth his enimie to doe with the making of his apparell, or the preſcribyng of a diete and order vnto hym: yet the liſe it ſelfe, ys an other thing, then heare, nayle, apparell, or diete, and the heretike hath not to meddle, with the behauiors and cere-

A CONFUTATION OF

monies of Catholikes, althowgh the life of ovr sowe consisteth not in them: but in the holie and relieuing Sacramentes. What should we doe, by M. Iuells pryue and wise counsell? if we did putt awaie, for his pleasur, the ceremonies, which offend his ghostlie spirite: should we haue nothing to putt the bread and wyne vpo, that he findeth so great fault with an altar? surelie, what so euer matter, the altar had ben made of, good men would haue sone applied, some one text, or other to that purpose. He hath a spite against the golden chalice: shold we drink then without a cupp? what so euer metall, the chalice had ben made of, great scholars would haue shewed, some place or other, seruing for it. And no doubt, the thinges them selues were first vsed, for some good cause and reason, not expressed in writing perchaunse, but left in tradition, which being not alwaies known and manifest vnto all lerned men: they, vpon the confidence of the trueth, and holines which is in the churche, and also vpon this principle, that nothing is to be
con-

condempned which serueth vnto charitie: added a probable and likelie reason, which shold make for the ceremonie receiued. And whereas, without any reason alleaged, euery tradition ys to be continued: why should it be so much the worse, bycause a reason is inuented for it?

There ys no principall part of a man, of whose fashion, situation, or manner, the philosophers did not, either geue the reason, or seek after it, at the lest. As, why the eyes, be placed on high? why there be two of them, one tong seruyng vs? why the fingers be so manye? why the thumb be so thick and short? why the braine so colde, sett in the head? why the hart so hott, placed in the middle? and so furthe in the rest. Yet, I am sure, they stode not by God, when he made the world, that bycause of the Ergo, which they had conclud, God should make that part of his creature, which should agree with their reason. As (in example) the hart is hott, and some colde thing must be inuented, to asswage the feruentnes of it, ergo sett the colde braine directlie ouer

The traditions and ceremonies of the church, are to be receiued and continued without reason alleaged.

A CONFUTATION OF

it: I thinke not, that any man dyd at the begynnyng make this reason, and that therefore God dyd answer hym, with, yow say well gentle philosopher, it shall be so, as yowr ergo concludeth. But God, most wyselie and agreable, hath sett euerye part of vs in his order. of which his doing, there be causes, and reasons, more then any man can tell. vpon the inventing and serching of which he hath sett those occupied, which will studie naturall philosophie, and consider the workes of wysedome. Not so yett, that when any man, hath geauen a proper and probable cause, of the makynge or disposing of any creature: that cause which the man inventeth, should be termed the occasion and cause of that creature. But this doth folowe, that God ys a wonderfull wysedome, which (although no man should fynd fault with his doinges, but take them as he hath apoynted) hath provided yett, that such good reason, should be seen in all his workinges: that he must be, not onlie stubburne, but also folish, which would stri-

ue and murmur against them.

And so I think, for the ceremonies of all kindes which are vsed in the church, of which a great number haue come from the verie Apostles, and the rest haue ben apoynted, by them which had Apostolike authoritye. These ceremonies then, once receyued of the Catholykes were kept of them for obedience sake, which knew not the reason and occasion of them. Then loe, the lerned men, hauyng good iudgemente and leifure, and knowing that nothing hath ben rashelye alowed in the vniuersall Church of the Catholikes: eyther receyued or inuented (as God should putt in their mindes) a probable cause of the churches ceremonies and traditions, and the posteritye also woulde perchaunse, increase theyr forefathers godlye inuentions, so that at this day, of one ceremonie of the churche, yow may haue three or fower deuoute causes, wherein we must not make folysh argumentes, of this sayeth Durand, ergo this was the verie fundation, of the ceremonie.

Of the antiquitie authoritie & causes of the ceremonies of the catholike church.

And

A CONFUTATION OF

And now, lett euerie man so worke about the reason of it, as he may gather most vantage and profitt, to the sturring vpp, of his deuotion. *Christ was buried in a shroude of linnen cloth, ergo the corporall must be made of fine linnen. This argument may be found in Siluester, quod master Iuell.*

The cause and institution of the whyte linnen corporall.

Ergo before this argument, and before the tyme of Siluester, was not the corporall of linnen? yeas, S. Bede an auncient father, testifieth, that holie Sixtus long before his tyme, did make that order, that the sacrifice of the altar should not be exequuted, neither on silk, neither on colored cloth, but cleane white linnen onlie.

Beda. in esp. 25. Marci.

Againe, *Babylon ys a cupp of Gold in my hand, saith the Lord, ergo the chalice must be of siluer or gold.* This reason master Iuell iesteth at, as the argument of master

Of the antiquitie of golde chalices used in the church

William Durand. But, were chalices of gold neuer vsed, before Durant made that reason, or application? yeas, Prudentius

Prudent. de Consuetudine

about. xij. hundred yeares past, speaketh expresse of golden chalices, which the Emperour would haue takē from the Christians. *When Virgill sayeth, Cuius*

faciam

ciam vitula, beysed facere for sacrificare, er
 go hoc facite in mei memoriā, *ys meant,*
sacrifice this in remembrance of me. May we
 thank Virgil then, for ovr sacrifice? And
 except that verse had ben espyed, would
 there haue ben no priesthode at all, or
 proper sacrifices of the Christians? And
 yet, in the verie scriptures themselues, *fa-*
cere ys vsed for sacrificare. as in the. xiiij. 13. *Iud.*

Chapiter of Iudges, *I beseeche the* (sayeth
 Manue to the Angell) *that thou wilt yel-*
de to my requestes, & faciamus tibi hœdum
de capris, and that we may offer vpp vnto
the a kydd of the goates. But what neede I,
 to speake further in this matter? The
 truth ys verie plaine, that the thinges
 themselues were vsed, before the reasons
 of Siluester and Durand were alleaged.

And therefore, it is a plaine lye to imagin
 that their reasons were the foundations of
 our ceremonies and orders, as who should
 saye, before Durand and Siluesters dayes,
 thei were neuer invented. And therefore
 once to make an end of this place, these
 nice felowes, which hauing no religion
 yet of their owne, haue idlenes and licē-

Q tiou-

A CONFUTATION OF

tiouſnes inowgh, to find fault with others pietie: they may be well compared to the wanton dame Michol, which looking owt at a window, vpon the kyng Dauid her huſband, and miſſyking much his daunſing before the arke of God almighty, O (quod ſhe tauntinglie) *how worſhipfull was my Lord this daye, diſcovering hym ſelfe before his handmaydens?*

2. Reg. 6.

1. Paralip.
15.

And ſayeth the ſcripture) ſhe diſpiſed hym in her hart, by likelihode, bycauſe he had a white linnen cloth, as rochett or ſurpleſſe vpon his backe, like a prieſt. And ſo theſe now, from the windowe of their high contemplation, or deſpeccion rather of other, when thei behold good and bleſſed men, to daunce before the arke of God, and to make in their turnynges and returnynges, the ſcriptures pleaſantlie to allude vnto the ornamentes of the ſacrifice, and the true manna, which is the bodie of Chriſt, and perchaunſe thorough libertie of ſpirite, & exceſſe of ioye, ſhew a litle their bare, O, ſaye theſe daughters of Saul, what goodlie doctors are theſe, and how cleane is their religion? See,

*Are not
heretikes,
wantō and
baren Mi-
chols, or
dawghters
of Saul.*

what

what golden cuppes, and altars of stone,
and fyne linnen clothes, and rowndnes of
hostes, and washinges of hâdes, and sigh-
thinges of hart, and what reasons thei ha-
ue? Behold, the Sonn and the Moone
doe rule daie and night: and againe, two
swordes be here, ergo the Pope ys better
then an Emperour, and may sitt iudge o-
uer spirituall and temporall matters.
How gloriouse loe (say thei) be these
young fathers and lordes of the church?
But what sayeth the trueth for Catholi-
kes? Marye, bycause God hath chosen vs,
to be rulers of his church, and hath pre-
ferred vs before the stowtnes of the Pro-
testantes, and bycause in ovr arke and
church the law and the Ghospell ys con-
teyned, with the authoritie to correct mis-
creantes, which is the rodd of Aaron, and
the pott of heauenlie Manna, which ys
the bodie of ovr Sauyor: therefor, if ovr
discouering of ovr selues doth greene
yow: we will not onlie, not be ashamed of
the applications of scriptures, which we
haue vsed, but we will hereafter be more
studious, in reading, in vsing, in expoun-
ding

A CONFUTATION OF

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 mightie, O (quod she tauntinglie) how
 worshippfull was my Lord this daye, disco-
 uering hym selfe before his handmaydens?
 And (sayeth the scripture) she dispised hym
 in her hart, by likelihode, bycause he had
 a white linnen cloth, as rochett or surplesse
 vpon his backe, like a priest. And so the-
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Q ij ding

A CONFUTATION OF

ding of the scriptures, that no historie, prophecie, battell, name of person, place, or countrey, no hill, floud, field, nothing at all, shall escape vs, but we will bring it vnto some good sense, allegoricall, morall, or analogicall: we all knowe, that *Theologia mystica non est argumentis apta*, and that the sense mysticall, ys not of sure strength in reasonyng: but our arke being sure, and the growndes of our religion being well setteled, and out of danger: for the rest, we maye sing and plaie, and be ioyfull, and harpe vpon the scripture. In vsing of which if a curiouse eie, shal see vs discouered, or in part, naked: it is not our thought, whether all thinges sitt about vs so well and fynelie, that heretikes and quarellers doe not or can not carp at vs, but that the arke of God, be safelie conducted in to Syon, and placed within Hierusalem. And if this text of the old law, (*Thow shalt not bynd vpp the*
1. Cor. 9. mouth of thi ox which treadeth out thi corne.) doth not proue, that thei, which labor in seruyng the altar, must lyue by the altar: yet as long as church, altar, priestho-
 de,

de, sacrifice, and such other thinges of weight remaine, we will not stryue vpon the mysticall sense of euerie chapter in the law, whether it proueth our conclusion, that which we think worth the allowing. These wordes (as I trust) are reasonable, and this ys the plaine trueth of the matter. Not to make more ieopardie, then the church requyreth, neither to faigne vpon the Catholikes, as that, if a Cardinall tredd a wrie vpon his purple sandales, or the priest at the altar remember not the theife which hanged on the crosse by Christ, and sigh at the remembrance thereof: that all our religion ys quyte ouerturned. And this much hitherto, for the answering of that common place of M. Iuells, where he thought by gathering of certaine absurd argumetes (if the people be iudge) and by lowd and bold crying out, that these were the secrete mysteries of our religion, and that loth he was to rip them vp, he thought to bring our whole religion, in to contempt and obloquie. And now lett vs consider his last matter, which he promysed to touche.

A CONFUTATION OF

M. Iuell. *It can not be denyed, (sayeth he) but Christ in his last supper, ordeyned a communion, and shewed no manner token of priuate masse.*

But, what calleth M. Iuell a priuate masse? He craketh much of the primitive church, as who should saye, all antiquity were with them. And oftentymes, he asketh the question, where we can fynd a priuate masse? and will not heare vs answer, that we vpholde no priuate masse, and that this terme of (priuate,) hath ben inuented, but of the heretikes them selues. For the masse in deede, is a common function and office, to be done of a priest, which is the legate of the people vnto God: and God his messenger vnto them, In which offices, he speaketh for their necessities, bringyng vnto God, the most noble & ryche present of Christ his owne body, the soner to obteyne mercy and grace, at the which, not onlye the visible parties present, but all Angels and blessed sowles, either in heauen, or in the way thitherward, be assistants, and doe accompany the priest. If .20. men be standyng by, is it common: and if thousandes
of

of heavenly hostes, replenysh the place
 . 19. of the men lackyng, is it priuate? yf
 it be sayd in the open church, is it com-
 mon, and yf it be browght vnto a litle
 chappell, is it priuate? what meaneth he
 by this word priuate, I would fayne vn-
 derstand? And they answer, that, when
 one alone receiueth, then it is priuate. ^{what the}
 But is that all their reason? why then, yf ^{Protestan-}
 the matter hangeth vpon the number of ^{tes meane}
 the communicantes, we shall haue as ma- ^{by priate}
 ny diuisions of common masse, as they ^{masse.}
 haue prety definitions of a priuate masse.
 Three (sayeth the order of the commu-
 nion boke) myndyng to receaue, do ma-
 ke a cōmunion, as three make a colledge,
 (as I haue heard) with the lawiers, but
 one alone maynteyneth it a colledge, by
 the selfesame lawiers, ergo that masse is
 not priuate, but common. and yet com-
 mon of the least, because, yf one lacked,
 there could be no cōmunion. well then,
 yf three skore will cōmunicate, the nom-
 bre encreasyng, the state of the masse, is
 altered, and therfore let this be called a
 masse of the common of the more. Now,

Q iiii

yf

A CONFUTATION OF

yf yow make vp three hundred, that must
 nedes be, a cōmon of the greater. yf three
 thousand, a cōmon of the more greater:
 so that we shall haue no end, of cōmon
 of the more, and common of the lesse.
 How much more better is it proued, e-
 uery masse to be equally cōmon, because
 the priest is a cōmon officer, the prayers
 be common, the answerer in the peoples
 behalfe common, the thing offered cō-
 mon, the table common, the thanks ge-
 uing is common, and as it was in the A-
 postelles tymes, all, in that mistery, is cō-
 mon. And these so many common thin-
 ges, shall one peltyng reason take away,
 bycawse the priest alone receiueth? And
 shall the lothsomnes to heauenly thinges,
 in the people, cawse that, to be private,
 which of his owne nature, is and can be
 no otherwise, then cōmon? Let som cer-
 tayne Bisshopp of good will and charity,
 cause beiffes and muttuns to be kylled,
 and all thinges prepared, for open howse-
 hold, his entent beyng knowen, and the
 tables spread, the visher with lowd voyce
 prouoking men to sytt downe, yf none
 will

*the church
 hath no pri-
 uate Masse
 but euerie
 one ys com-
 mon.*

will vse the liberalitie of the good prelate, maye we frelye tawnt at hym, and say, he keperth no howse at all, or els but a priuate table? Yf a fayre common, lye ioyening vnto a citee, and by common agreement, the cattle be lett to entre in, but three distinct monethes in the yere: in all the rest of the nyne monethes, were it wisely reported, to say, this ys priuate? So may one call the seas priuate, where no man doth trauell, and the wilderness priuate, where no mā inhabiteth, and the sonn priuate, yf none could come into him, and Christes very death priuate, yf all would be infidells. For did euer any priest, forbear the lay people, that they should not come to communicate? are not the church dores open? may not the priest, be spoken with all? ys not the necessary matter for the Sacrament, of lyght charge? hath not the church commaunded vpon the payne of synn, once at the least to receaue euery yere, because some els would neuer com to that table? wherby she declareth her sorow, that many are so rechelesse in matter of their saluation

A CONFUTATION OF

uation, and how glad she would be, to haue no occasyon of continuing her decree? And the Sacrament lying so open, for euery man and woman, and the priest so ready, and the seruice of the masse so daylye, must it, (on Luthers name,) be called pryuate, because none will communicate? Or, is the meate on the table, and the gesses at the table, all one? and if the gesses depart, will the dishes aryse with them? and yf the people be singular, must the masse be pryuate? well, yet lightly then, vpon Easter day in parish churches, there are no priuate masses, and so those masses be owte of yowr reache Master Iuell. Then put this case, that at one priestes masse, there were som receauers, at a nothers none at all, both priestes vsing one boke and seruice, yf he which sayeth the priuate masse, (as yow terme it) doe naught, how do yow excuse hym, withwhom some communicate? or yf his masse be good, which hath certen to receiue with hym, why shall the others be reprobued, which althowght he receyue alone, yet he sayeth no more nor lesse,
then

then his fellow doth? In my mind, it ys
 owt of reason and purpose, to fynd faule
 with the masse, because of them which
 here the masse and for the slowth of the
 people, to disprove the diligence of the
 priest, and because of vnwillingnes in men,
 to distroye the mysteries and pleasure of
 God. But now, M. Iuel, lest he shold seme
 to speke withowt authoritye, he recko-
 neth vp, the institutiō of Christ, the order
 which S. Paul receiuyd, the practyse of the
 primitiue church for the space of six hū-
 dred yeares. And what will you proue by
 all this? Mary (sayeth he) that at those
 daies, there was a communion. Well we
 doe graunt that in the beginnyng, the
 people receiued with the priestes. But
 what do yow inferr of that? ergo there
 was no priuate masse, and the priest did
 neuer receiue alone. I deny your argumēt
 For these two thinges: the people to re-
 ceiue with the priest, and a priest yet to
 receiue alone, be not contrary, but that
 at these dayes, they may be both verified
 in one church at an Easter tyme. But I
 will not be so hasty with yow: & I graunt
 that

A CONFUTATION OF

that at the begynning the people did communicate daylye. ergo the priuate masse is naught. Well Syr, yf this be the fault, it shalbe amended with me, and I will neuer say masse hereafter, but some shal communicate with me. doth this please you? and is the masse, which I say, in this case allowable or no? I know what yow must say (yf yow folow your masters), that it is not allowable. Truly then I may well come within yow. For yf the hauing of communicantes at my masse, doe not make the thing perfect: neither the lacke of them shall make it vnperfect. what is the masse the better, yf three receyue with me? No iote sayeth the heretik. what is it the worser, yf none will communicate? In no poynt, he should answer. so that to haue or lack communicantes, is but an accidēt vnto it, and may be absent either present, beside the corruption of the subiect. Therfor, yf yow could proue, that S. Clement, S. Denys, S. Iustyne, and the rest, did vse a contrary masse vnto owres, yow should saye sumwhat, but now, yow trouble your self, with prouing, that many
did

did receiue with the priest, in the primitive church (which no man denieth) and yow inferr therevpon slenderly, that priuate masse was not then vsed. which nothing auayleth. for more or lesse, all or none, to receiue at a masse, it maketh so litle difference, that as our masse is nothing the better (as yow will saye) yf all present by, should receiue: in so by the like concludon, it ys nothing the worse, if none doe cōmunicate. And as the goodnes or naughtines of the priest, doth nothing profit or hinder the mysteries in themselues: so much lesse, the comming or the goyng of the people, can withstand the effect of God his word and wil. Now yet, althowgh I haue not to deny the testimonies of the fathers, which in this part are alleaged, which are not vnknown vnto Catholikes, and are regarded of them: that notwithstanding, I wil loke vpon them, and consider their faces, most graue in the syght of Catholikes, but not so with the Protestantes, which some tymes geue reuerēt and humble lookes vp towards them, and at other tymes

A CONFUTATION OF

mes with scoffes and disdaynes inowgh,
they passe lightly by them.

*The incon-
stantie and
incertentie
of hereti-
kes.*

Behold now, how much ys made of S.
Clement? whom ower Iuell putteth in
the first place, but at another tyme, how
much he will regard hym? it appeareth
manifestly by the prayse which he geueth
to hym, saying (*who, as they saye, was S.
Peters scholar*) *I am content now.* As who
should say, that Clement stand for S. Pe-
ters scholar, but this I speake, not vpon
myne owne thinkyng so, but (as they say.)
For yf I be vrged with any testimonye of
that epistle of his, vnto S. Iames (as it
hath many popissh thinges in it) I will
answer, that I know not what felow this
Clement was, but as they say, he was S.
Peters scholar. And what then say yow of

M. Iuell.

hym, yf a man should aske yow? Then
foloweth *S. Dionisius, an auncyent writer,
and, as some haue thought, Disciple vnto S.
Paule, although the contrary may appeare,
by his owne wordes.* well yet, lett it be mar-
ked that Master Iuell confesseth him to
be an auncient wryter, for a certen pur-
pose, when we shall proue many thinges

to lack in the late setting vp of this new religiō, which were vsed in the primitiue church, as frankincense, oyle, salt, syngyng, crossyng, handes waslhyng, and suche like, which Sainēt Denys reckoneth vpp.

In the third place S. Iustine is alleaged, but to the shame of the cōmunion in English. because S. Iustine maketh mention of wine and water both, the English order hauing wine only without water. And agayne, yf any were absent, in S. Iustines dayes, the sacrament was caryed home to them, which, according to the expresse forme of the Ghospell, and S. Paule, should (as these men report) be receiued, not alone at home, but in the cōgregation, togeathers with other.

After him, S. Ambrose, S. Hierome, S. Augustine, S. Leo, are browght in, to proue that, which catholikes euer confessed of, that in the primitiue church the people did communicate with the priest, with which thing it myght stand well inowgh, that the priest did his office, although the people would somtymes not communicate: for of the dayly sacrifice, and recea-
uing

A CONFUTATION OF

uing of the priest, vsed in the old church,
S. Chrysostome sayeth in the. 24. homeli,
vpon the first vnto the Corinthians: *Doe*
we not offer dayly? yes we do offer, but ther-
by we make a remembrance of his death.

Chrys. ho-
mil. 24. ad
1. Cor.

But of the slacknes of the people, S. Am
brose sayth: *It is a daily bread, why doeſt*
thow receiue it, after a yere, as the Grecians
are accustomed to doe? So that, yf the
priest should tary for the people, and
they would not receyue, and if he could
not consecrate, and doe his office, except
some would cōmunicate, then had they
in Grece, in some partes thereof, but one
communion through the whole yere,
which is to absurd and vnreasonable, and
also against S. Chrysostome, ad Eph. ho.
3. where he maketh expresse mention of
frequent and oft receiuyng. But now see
what a reason he bringeth agaynst vs?
euen by the very masse, which is at this
daye vsed, he proueth, that priuate masse
was neuer practised. Because the prayers
and blessinges, and actions of our masse,
do apparteine to the plurall number, and
therefore vnto a communion, and not to
the

Ambr. lib.
6. de Sac.
cap. 4.

Chrysost.
ad Ephes.
homil. 3.

the priuate masse . Which thing, being
 grawnted , it will folowe then, that the
 forme of the masse is very auncient, and
 made within .vi. C. yeares of Christ, af-
 ter which tyme , priuate masse came in
 place, as they seeme to say . For reason
 doth geue, that vnto a priuate masse the
 rulers of the church, would not haue ge-
 uen a common forme , ergo this masse,
 which at these dayes is vsed, which soun-
 deth of a cōmunion, was before the pri-
 uate masse, ergo it is verie auncient, ergo
 it should not be so much taunted at , as
 M. Iuell hath done , in the begynnyng
 of his Sermon . And further it doth ap-
 pere , that the masse hath no lacke in it
 self , as the which agreeth in sence and
 wordes, for more then one to receiue at
 it : but only the fault is , in the people,
 which will not conforme them selves, vn-
 to the order of the masse. And yet I say
 further, that the wordes of *Oremus let vs*
pray , and *orate pro me* , *pray for me* , be
 truly sayed, when the priest alone recei-
 ueth , bycause more are present at euery
 masse, then any bodelie eye can see. And

Chrisost.
 bo. 3. ad
 Ephesios.
 A sicut mensa
 regia, ad-
 sunt Angeli
 li mensa
 buius mi-
 nistri.

R

also

A CONFUTATION OF

also, because the priest ys not a private person when he is at the altar, but a common officer of the whole church, whose presence is allwayes vnderstanded, to be at the office of the masse, euen as she is present at the baptising of children, yf neither god father nor god mother, neither mydwife, neither parish clark, were within hering, but only the young infant which hath no discretion, and the priest (or som other in tyme of necessitye) to baptise the child, in the name of the father the sounne and the holyghost.

Now after all this, he alleagegeth the Canons of the Apostles, a decree of Calixtus, the Dialog of S. Gregorie. O Lord God, what faces haue these men? They know in their owne hartes, that the Canons of the Apostles, and the Dialoges of S. Gregory, make so much agaynst them, that they are constrayned to repell them both, and priuely (by your leaue) to laugh at S. Gregory. And yet now, see what a good countenance they beare rowardes them? But all that, which any of thes forenamed witnesses do conclud, is, that in
the

the primitiue church the people dyd cō-
 municate, or, when they were slack and
 tardye, the good Byshoppes dyd make
 them, to hasten them selues, with these
 wordes and like, *except yow communicate, Gregor. In*
depart yow hence, yf yow be not ready, and dial. Chri-
worthy to receiue, yow be not worthy to be *soft. ho. 3.*
ad Ephesos
present &c. But when charitye, for all the
 good mens exhortatiōs, daylie decreased,
 and for all their sainges, whē very few did
 receiue, should the dayly sacrifice fayle? *that Chri-*
 should the order of Melchisedech haue his *stia people*
 end? should there be no priesthode any *should oft*
 more, because the people did not cōmu- *receiue.*
 cate? The rulers of Christ his church, did
 exhort and wish, that men would receiue
 dayly, which when they could not obtain,
 they cōmaunded, that yet at the least, eue-
 ry sonday they should cōmunicate, which
 after a space being greuous vnto many,
 they brought it vnto .3. principall feastes
 of the yere, Christmas, Easter, and Whit-
 son tyde. And those .3. at length seming to
 many in England (for in other countries *Fabianus*
 they keepe them, and more to, vnto this *Papa.*
 day) it was last of al enacted by the church

2117.

R ij that

A CONFUTATION OF

*Innocentius
3 Extra. de
per. & re-
miss. ca.
Omnis.*

that he which would not receiue at Easter, hauing no necessary impediment, should not be accompted for a Christiā. And should we in this wicked world, haue no oblation or seruice, betwixt Easter, and Easter, yf in all that space, none but priestes by them selues would receaue? Allso doth any wise man iudge it necessary, that in these dayes all orders be appointed, vpon the payne of deadly synne, which were in the primitive church vsed? At those dayes, by the. 10. Canon of the Aposteles, he which had not taryed at the prayers, vntill the end of masse, and receiued the holy cōmunion, was suspended therefor. But now, the best of euery parish doth come and goe at his pleasure, and receiueth but thrise in the whole yeare, to fulfill the act of parliament, and is quyte owt of dawnger of so great a punishment as suspension is to be compted. By S. Gregory his dialoges, he should depart, which did not communicate, and now they which receaue not, doe tarye in yowr church withowt fault, vntil their turne of receauing commeth. At those
day-

dayes Catecumenes in the faith, and the penitentes were comāunded to go furth; and now euen those which are of a contrary religion, are compelled to come in. Therfor the heades of the church, haue euer wrought wysely, easying the rigor of their statutes, as it should be best, for the ædifying, and not destroying of the people. Glad to receiue them euery daye, if that euery day they would come. Glad to receiue them on sondayes, or if not then; yet thrise a yere, once at the least: or yf the people would neuer come, shall their incredulitie make voyde the truth of God?

And maye not a priest enter in to the most holy places of *Sancta Sanctorum*, except the whole parish goe in together with hym? Therefore, grawnting that in the primityue church, (when all Christians lyued so honestly in their common behauior, as a few doe liue in these dayes in the monasteries) they receiued dayliue, through the feruentnes of ther charitie: it standeth yet, with good reason, that if none receiue now with the priest, the seruice and sacrifice which was in the pri-

32 A CONFUTATION OF

mitiue church, should neuer the lesse con-
tinew. because the not receiuyng, is im-
putable vnto the fault of the people, but
the order of seruice and sacrifice, hath
been receiued of Christ, the Apostles,
and their successors. And so M. Iuell yow
nede not, to cry owt, with *O Gregory, O*
Iuell. *Augustine, O Ierome, O Chrysostome, O Leo,*
O Dionysie, O Anacletus, O Sixtus, O Paul,
O Christ. as though they haue deceiued
yow, and taught yow schismes and diui-
sions, for yow saye, if the people receiue
not, ther can be no masse at all: and the
fornamed saye, according to the state of
their tyme, that yf the people wil not re-
ceiue, they depart and geue place. To de-
nye obstinatlie, that yf a priest say masse,
and receiue alone, it may be auayleable,
that is an heresie. to exhort and persuaide,
that the people prepare them selues; to
receiue daylie, that is the doctors saying,
and here vnto agree the Catholikes.
And now, we are come to the place, whe-
re the preacher doth most dylate hym sel-
fe, with crakyng and lying, with prouo-
king of others, and enforcyng hym self,
so

so abundantlie, that one would loke, that he should bring sumwhat. Yet, he talketh so cōfusely, that I can not tel, wherwith to begyn, som thinges, which he asketh, deservyng no answer, other thinges, which he denyeth, requiring whole treatises.

They haue (saith he) herin (which is the matter of the priuate masse) not one father, nor one doctōr, nor one alowed example of the luell, primitiue church, to make for them. I speke not this (quod he) in yehemencie of sprite, or heate of talke, but euen as before God, in the way of simplicitie, and truth, and therfor, once agayne I say, that of all the wordes of the holy Scripture, they haue not one.

Loe, one wold think, that the Catholikes did maynteyn, a certen thing called a priuate masse, in despyte and contempt of the layetic. And that this priuate masse, were such a thing, as maketh or marreth owr religion for euer, for which yet, we can alleage, no Scripture, no example, no counsell, no doctōr, no auntyent father. But shal I answer breisly? the church of Christ, hath and knoweth no priuate masse, and therfor to what purpose is it to requyre that she should proue it?

R. iiii

And

A CONFUTATION OF

the church
acknow-
ledgeth no
private
masse.

And although, some masses are sayed in the mornynge, some before the King and his Councell, other before the commons, some where none will receiue, other where a few are prepared therunto: yet the masse is not diuided, among them which haue lernynge, into mornynge masse and hygh masse, or royall masse and low masse, or common masse, and priuate masse, as it were, the proper distinct kyndes of masse: or as heretikes may be essentiallye diuided, into Lutherans, Zuinglians, Anabaptistes, and such like. But, as there is but one naturall Soun of God, Ihesus Christ, which toke flesh for mankynde, and one oblation was offered by him once for all: so there is but that one oblation, which still contineweth, and but one masse.

Inell. Further now, yf any lerned man, of all our aduersaries, or yf all the lerned men that be alyue, be able to bring any one sufficient sentence out of any olde Catholike doctour, or father, or general Councell, or holye Scriptures, or any one example of the primitive church. The sentence is very long: the conclusion is, that yf we can bring any proufe
against

agaynst them, in a nombre of articles, which he recyteth, then will he yelde and subscribe vnto vs. A. Godes name then, what shall we proue? *Fyrst*, (quod he) *that there was any priuate masse, in the whole world, at that tyme.* No, there was none then, neither is there any now, emong the Catholikes. *Or that there was any communion ministred vnto the people vnder one kinde.* Vnto this, what yf I should answer no: and say, that. vj C. yeres after Christ, the people receiued vnder both kindes: ovr Catholike. fayth, is in no dawnger therby, and we are not rebels, or traytors, to the ordenance of ovr Sauior, and the primitiue church. For in a matter indifferent, the church may folow what part shall please her, and this receiuing in one or both kyndes, is indifferent, as concerning the layetie: and this is so playne, that ovr aduersaries doe cōfesse it. The right third Elias, and restorer of the Ghospell, M. D. Luther in a boke of his vnto the Bohemians, *Bycause in deed* (sayth he) *it were goodlye, to vse both kindes, and Christ hath commaunded in this poynt, nothing as necessary,*

Receiuing
vnder both
kyndes is a
thing indis-
ferent con-
cerning
the laitie.

A CONFUTATION OF

sary, it were better, to follow peace and vnitie, then to strīue vpon the formes and kindes of receiuing the sacrament. Thus first the, could

Receiuing
vnder one
kynd, allowed in the
primitiue
church.

Luc. 24.

Aug. lib. 3.
de consen.
euā. ca. 25.
Theo. in
Lucam
cap. 24.

Ad. 10.

I answer safely inowgh, but I will take another way, and proue by good auctoritie of fathers, & examples of antiquitie, that within. vjC. yeares after Christ, the sacramēt was receiued vnder one kynd. Christ our Sauior, toke bread, brake it, and gaue it vnto the two disciples, with whom he turned in at Emaus: and before he did the like with any wyne euen in the very brekyng of the bread, he vanyshed owte of their syght: but that bread was his body, as S. Augustine and Theophylact doe testifye, therefore was there receiuing of Christ his bodye vnder one kynd in the primitiue church. I trust this testymonie be auncient inowgh. Likewise in the. xx. of the actes of the Aposteles, S. Paule & the Christians came together, vpo a sonday, to breake bread: but there is no mention of wine, ergo they did receiue vnder one kynde. Yf yow deny the brekyng of bread, to be takē in that place, for the sacramēt: besydes that lerned fathers do so expownd it, the tyme it selfe, (by cause it

was the next day after the Saboth, which is our sonday) doth make it lykely, & the latenessse of receiuing of it, is a good argument therof also. Bycause yf they had com to supper, they would haue tasted therof before midnyght, but at midnyght the young man Eutichus fel downe from the vpper loft, where S. Paule preached, or talked to them, and after that the Apostle had putt them in good comfort, that he was not dead: then loe, he ascended agayne, and brake bread, and tasted it, and so cōtynued his talke vntill the morning. So that the circūstance of the day, which the Christians kept holy, and the vnseasonableness of the tyme, to goe to supper after mydnyght, sytting downe to it before sonn sett at the least: doth proue better, that it was the sacrament, then that it was common bread. But yf yow deny the argument, that, bycause only bread is named, ergo there was no wine: remember, I pray yow the, your owne fashion of reasonyng, when yow say, there is no mētion of this or that place, of S. Augustine, Ireney, Denys, & others, of a priuate masse: ergo they had no suche masse as we vse.

A CONFUTATION OF

Item there is no mention of lyfſing vpp
the ſacrament, or ſetting it vnder a ca-
nopye, or of the ſolutions to ſchole mē-
nes queſtions: ergo there muſt be no ſuch
thinges at all. further then, yow doe not
denye, but in Tertullian his tyme, the ſa-
crament of the one kynde, I meane of bre-
ad, was caryed by the Chriſtians home to
their howſes. and receiued, at their neceſ-
ſities (yf perfequution or ſicknes did com-
vpon them) or receiued at their moſt lei-
ſure and deuotion (yf there were no dan-
ger towards them) And playne it is, by
S. Cypryane, that in his tyme ſome cary-
ed the ſacrament of one kynde, home alſo
with them. But yow answered, this to be
an abuſe: well yet then, the communion
vnder one kynde, owght not to be ſo
ſtraunge vnto yow: As alſo yf it were an
abuſe, it was in carying it home, not in ta-
kyng it vnder one kynde. And S. Cipry-
an, yf he had vnderſtode the ſayinges of
Chriſt, ſo groſſelye as yow doe, he would
neuer haue ſuffered the people, to haue
been robbed of half the ſacrament, he
would neuer haue thought any profyte
or

*Libr. 2. ad
Dxor.*

*Lib. de co-
rona mili-
tis.*

*Cyp. Ser. 5
de lapſis.*

*Cyp. ſerm.
de lapſis*

or presence to be in the one kynde, except with the concurring of the other, & then, he could not haue writen it, for a greate miracle, that when a naughty woman, did begyn to open her chest, in the which that holy thing of our lorde was, she was made a frayed, with fyre ryding from thence, that she should not touch the sacramēt with her vnworthy handes. *Ireneus in epist. ad best. Vict.*
This would S. Ciprian neuer haue declared, for (according vnto your myndes) he should neuer haue beleiued it. Now, to lett passe an auneynt custome of the church of Rome, which was, that the sacrament should be sent reuerently, vnto straungers, priestes and Bishoppes, which came to Rome: (which proued that the sacrament was kept, and consequentlie therfor in one kynd, bycause wyne doth quykely wax fowar) And that in S. Ierome his tyme (which M. Iuell mentioneth in the begynnyng of this sermon of his) the sacrament was reserued, and caryed home of some Christians: And to lett passe, a prouision of Melciades Bishopp and martyr, that bycause of heretikes, which

A CONFUTATION OF

(which did not all things rightlie) the sacrament should be sent from church to church (which by good reason, should be in forme of bread) to let all these passe, I will rehearse onely S. Basils testimonye, for this matter, which sayth: *Yt were superfluous, to declare, that in the tyme of persecution no priest or deacon being present, a man to be constrained by necessitie, to receyue with his owne handes the communion, is not euyll or hurtfull. bycause that by long custome, euen by the very vse and practyse of thinges, this hath ben confirmed, for they, which lead a solitary lyfe, in wildernesse, where no priest is, keepyng the Sacrament with them, they communicate by them selues. And in Alexandria and Egypt, euery one of the lay people, for the most part, hath the communion in his owne house. Of which testimonye, it is gathered, that the priest may as well receiue alone in the church, as the people may at home: And also, that the sacrament was kept for the feare of death, which seemed to be alwayes present, in the persecutiō which raged: And therfor of goodlykelihode, it was kept in one*
kynde

*Basil. ad
Caesar.
patruia*

kinde, where as wyne wil sone be altered:
 Now, if these reasons and authorities did
 nothing proue agaynst hym, we may, by
 M. Iuells leaue, vie exāples and histories:
 emōg which it is a notable one, that Dio
 nysius Alexandrinus scholar vnto Origi-
 nes, reporteth of Serapiō a man of Alexā-
 dria, which lying three dayes spechelesse, *Ecel. hist.*
 on the fowerth, called his dawghter vnto *li. 6. ca. 44*
 hym, and willed some to be sent vnto the
 priest for the sacrament. But the priest
 beyng syck, he deliuered the messenger a
 part therof, cōmaunding hym to dipp it
 first in somewhat and to soften it, (for drie
 bread goeth downe very hardly with sick
 persons) & so to deliuer it to the old man
 his master. And the old man after he had
 receiued it, departed this world gladly.
 Owt of which exāple it is necessarilie ga-
 thered, that first the priest had in his house
 redy, before hād, the sacramēt. (which they
 say, is nothing except it be straytwaies v-
 sed) Then that Serapiō receiued it alone, 2
 withowt a cōmuniō (wheras except three
 receiue at the lest, thei say nothing is done,
 or two, as others hold) & last of al it may 3
 be

CONFVTATION OF

be gathered, that it was vnder one kynde,
either as most meetest to be kept, either
most safe to be caryed, or, as likewise pro-
fitable to the sicke person, as yf both kyn-
des shold haue been delyuered. A nother

*Ambr. in
orat. fune-
bri de obi-
tu frat. sui*

exāple as notable, is, of S. Satyrus. S. Ambrose his brother, which, before he was ful-
lie and perfectlie traded in owr religion,
beyng in dawnger of shipwrack, requyred
of the perfect Christiās, which were in the
same ship and dawnger with hym, to ha-
ue that diuine sacramēt of the Christiās,
Not to sett a curiouse eye, vpon those
misteries, but to haue helpe for his sayth.
Which being geuen vnto hym, he made
it to be bound vp in a stole, and the stole
he wrapped abowt his necke, and passing
vpon no boerde or rybb of the broken
shipp, to help him selfe withall, he was sa-
felye and meruelouflye browght to land,
and strāytrwaies askyng, where the church
was, thither he went, and receiued that
blessed Sauior, which had deliuered him
from drowning. Loe, what can we haue
more, for owr purpose, and more against
heretikes, then, that without the church,
the

the Christians had the Sacramēt, and that it was in one kynde (except they can deuise, how to kepe wyne, by wrapping it vp in a stole.) Also that it was no fantasticall figuratiue memory, which saued a man from such dawngers. And that S. Sa³ tyrus receiued the same vnder one kynde, in which he did beare it. Wherefore, lett M. Iuell crake no more, before this be answered. And lett hym be humble in sprite, not to think, that nothing is written, but which he knoweth of, or to prouoke all the lerned men this day alyue, of which some haue writen of this matter so much and so effectuellie, that he will haue no leisure to reade them, and much lesse habilitie, to answer them.

Or that the people had their common prayers Iuell. in a straunge tong, that they vnderstode not.

I think verely, that as euery countrye was conquered, by the preaching of the Apostles successors: so the conquerors therof, planted such order of seruice, as the mother church vsed, from which they were sent. Euen as S. Augustine, when he came from Rome, in to this countrie of owrs,

S

he

A CONFUTATION OF

Latene service was brought in to England by S. Augustine, and used there generallie.

 he made not a new English service, or Kentish rather, after the nature of those quarters, at which he arrived; but rather used the Roman fashion and language, neither hath it ever ben written or testified, that according to the diversities of speeches here in England, proper service for every quarter thereof, was provided. But the contrary rather doth appere, that one tongue was generally used in their masse and mattins. Euen as at these dayes, there is no fault founde, or els it is no dangerous fault, for the Welshmen, Cornyshe men, Northerne, and Irish, to vie one order of the English church, and the longer it is suffered, the farther of it is still from amending: So, what cause is there, why that latene service beyng brought into this realme, by the Pope his goodnes, and our Apostle S. Augustine, the same myght not continue through the realme, as it was by litle and litle, subdewed vnto the gospell of Christ. Especiallie where as in these dayes fault is found, with the vnknown tongue, which people can not vnderstand, and yet the wellthe

welshemen haue no welsh communyōn,
and at those blessed and quyet tymes,
there was no lack fownd at all, when the
priest and the clergie, should syng and
pray by them selues, and the people by
them selues entend their priuate deuo-
tion. S. Paule writing to the Romaines,
not a forme of seruice, but a verie sermon
(as it were,) wherein he entreateth of most
high, and agayne most familiar matters,
yet he write in Greik and not Latin.

Which thing, did he, (trow yow) for the
lack of the Latin tong? no, that is not
trew, in him, which had the gift of all ton-
ges. Did he think, that all the Romanes,
had the knowledge of Griek, as well as
of Latin? Trulye, that was for any simple
man more meeter to think, then for the
wisedome of S. Paule. Had he forgotten
him self, beyng allwayes of that mynde,
that in the cōgregation, he would rather
speke fīue wordes, that other myght be
the better for them, then fīue thowlande
in a strawng tong? No, he thowght to
earnestly of the cause of Christ, to for-
gett such a principall matter, as this is,

S ij accor-

A CONFUTATION OF

according to the heretykes declamations. And then, in an epistle, by twentie partes, there is more cause, to wryte in the vulgare tong, then in a comon prayer, bycause in the seruice, the quyer occupieth the place of the people, and answereth in their steede: but in his epistle, no-

Rom. 1. ne were excepted, but, *vnto all you which be at Rome, welbeloued of God, and sayth. full, grace be to you (sayth he) and peace.* In

to the quyer all dyd not come in a cloyse togeather, to here what the priest did reade, but abowte the pulpet, or other where, all myght stand well inowgh to here the epistle readen. And so after this sort, I myght fynd twentie differencies, betwixt an order of seruice, and an epistle. Wherefore I wonder much, that they make such a brablyng, abowte the straunge tong. and requyre, what auctoritie, example or reason we haue for it, owte of Doctor, Councell, or, Antiquitye. It is reason, auctoritye, and proufe abundant, for a Christian man: that, this or that thing hath ben done or vsed vniuersallie in the church of Christ, were it vsed but for

1. Tim. 3.

for one yeare onely, bycause the church
 is the pyllar of truth, and hath the holy
 ghost her teacher and gouernor for euer,
 and neuer hath ben suffered vtterly to ha
 ue erred, in all her members at one tyme.
 And then, wheras the latin seruice in the
 Latin church hath been so long vsed in
 these contreys, which vnderstode not the
 latin tong, and also they confesse a very
 long vse of it, yt is well inowgh proued,
 that there is no dampnable error in the
 matter. for what tong fownd yow, M.
 Iuell, in the English church, when yow
 were borne? or how long before, had the
 english seruice, been left vnlayed, and the
 latin entertayned; a strawnger before a
 cuntreye man of ovr owne? yf yow can
 bryng forth the bokes, where the english
 common prayers, were euer in the com-
 mon vulgare tong, and tell vs the name
 but of one Bishop, which vsed it in his
 diocese, yow shall make all men wonder
 at your inuention, and yf, neuer, any o-
 ther but latin, hath ben vsed, yt is autho-
 rytie and reason sufficient for all English
 men, that the first cōverters of this land,

A CONFUTATION OF

vnto the saych, did leaue the latin seruice in it, nothing fearing or caring, what a few fyne felowes would persuaide to the contrarie, after. viij. or. ix. hundred yeares continuance. Then also, must all prayers of necessitie, be in the common tong, or may a few be excepted? yf yow except any one: why should not the people here all, and answer Amen vnto all? and especiallie in the most secrete matters, which haue most weight in them, and in which the cause of the people, is most expressed? yf all of necessitie, must be audibly expressed: how then doth your doctrine agree with S. Basill, and S. Chrysostomes masses, in the which, the chief priest prayeth secretelye at the altar, at certain places, whiles the quyer in the meane time syngeth? Or how could S. Ambrose (O worthy Bysshop) how could he standing at the alter command the Emperour by his archedeacon to stand without the Chauncell doores? Rather he shuld haue sayd to the Emperour, in his own person, In ovr most hūble request, maye it please your most excellent wysedome
and

and maiestye, to com more nere to the altar, to here the word of God, which both saue our sowles, or els to comaunde the altar to be pulled downe, and that a table maye com downe to your highnes the more commodiously to answer Amen, vnto my blessing. euen, as it shall please your maiestie, so shall it be. But not so S. Ambrose, not so, he, which moued not one foote from the altar, but sent his archeadeacon, not with supplication, but with reprehension, not as to an Emperor of the world, but as to a common Christian, saying: O Emperour, the inward places are appoynted for priestes onely, which others are not permitted, neither to entre into, neither to touche. Goe furth therefore, and tarye, for the receiuyng of the mysteries, as others doe: for purple maketh Emperours, and not priestes. Vnto which, the Emperour answered so mekely and Christianlike, that he is more to be wondered at, for the ouercumming of his passions, then conquering of barbarous narious. But, to my purpose, it appeareth by this distinction

*Hist. Eccl.
li. 9. ca. 30.*

A CONFUTATION OF
ction of places in the church, that the
people were not suffered to here al thin-
ges. And therfor I conclud, that wheras
it is no necessite that all thinges be vn-
derstode, which the priest in the church
sayeth, yea rather, yf thys be agaynst all
good order and discipline, there is no
necessitie, that the tong should be com-
mon all to geather, where the hering of
the same tong, must be kept secrete.

Iuell. Or that the Bissbopp of Rome, was then
called an vniuersall Bissbopp, or the heade
of the vniuersall church.

I would to God, that this question of
the heade of the church of Christ, were
throughlie knowen, it would stop a great
sorte, of hastye preachers and ignorant,
which think them selues able to do much,
by cause they can speak in a matter indis-
ferent probablie: as communion vnder
bothe kyndes, seruice in the vulgare tong,
and such like. But, to this question of M.
Iuells, I answer, askyng him first, whether
any prince of that tyme, of which he
speaketh, did beare the title of defendor
of the faith? and if neither Constantinus,
nci-

neither Theodosius, neither any Christian good Emperor, were precisely then so called, shall it follow, that one may take that title, from the kinges of England? Many things may trulye be verified of certain persons, which yet they doe refuse, not as vnagreyng with their dignitie, but as vnapt for keepyng their humilitie. As S. Peter, S. Paule, S. Iames, and Iohn, with all the rest of the blessed Apostles, were the lightes of the world, and rulers of the earth, and cōquerors of all power, which would sett it selfe against Christ, and they dyd not obserue that stile in their writynges, neither any of their disciples after them, which also were lightes and gouernors of the world. Further it ys to be considered how this worde (vniuersall Bishopp) is to be taken. For yf yow meane vniuersall Bishopp, that besydes hym there is no other in all the world, but that he is one for all, as the word importeth: then also at these daies, there is no vniuersall Bishop. But yf he be called vniuersall, which among all Bishoppes is the chiefeest and one ouer all,

so

Matth. 3.

Psal. 44.

2. Cor. 10.

A CONFUTATION OF

In what
sense an
vniuersall
bisskop ys
to be graū-
ted.

so ys there, and must be, one vniuersall
Bishopp in the church of Christ. first
then, I answer, that yf none were called
vniuersall Bishop. vj C. yeares after Christ
yet the lack or not geauyng of that title;
doth not proue, that there was no such
thyng; or no supream head over the
church. And further I saye, that also in
these dayes, there is no vniuersall Bishop;
yf we take the worde, after som one fas-
shyon. For in S. Gregorye his tyme (of
which place M. Iuel in his sermons doth
oft triumph) the Bishop of Constanti-
nople forgetting the humilitie of Christ
owr Sauy or, did much couet to be called
vniuersall Bishop: presuming, that sith he
was Bishopp of the same citie, where the
Emperour then dwelt, which was onely
Emperour of all: that hys name, for that
place, might lykewise, with this gloriouse
title (of vniuersall Bishop) be right well
adorned. against whom S. Gregorie did
write, and speake earnestlye, cōdempning
the desyre of that gloriouse title, grown-
ding his argument vpon the signification
of this worde, (vniuersall.) Bicause (saith
he)

he) in the epistle vnto Ihon, Bishopp of Constantinople) one should seeme, to take away the glory of Bishopricks, fro all the rest of his brothers, which would challenge vnto hym selfe, to be called the vniuersall Bishop. Trew it is therfor, that there is no Bishop vniuersall in that sorte, as who should say he were onelie a Bishopp, but lyke as in the tyme of the old lawe, not onlye Moyses had the grace of *Num. 11.* gouerning and prophesying, but seuentie elders of the people of Israel, had imparted vnto them of his spirite and dignitie, and lyke as Moyses lost nothing of his perfection, for all the dispensing of some of his graces, among a certen of the elder and worthier: so the Pope ys not so singular, but that he hath fellow Bishoppes to take part of his functio, and for all the multitude of his felowes in office, he continueth in his supremacie, as a Moyses aboue the septuagintes. And so, onlye he hath not al the spirite of God, which for the profit of the body, is distributed in to sundrie membres, and none yet ys equall vnto hym in superioritie of gouer-

A CONFUTATION OF

gouernement, bycause in euerye seemlie bodie, one part ys higher then all the rest: Agayne, S. Gregorie, which was a most blessed Bishopp, myghte and did iustely, fynd fault with Iohn of Constantinople, bicause of his prowde enterprise, although it were grauted, that the title (vniuersal) myght haue been verified in any one Bishop. So in one sense, which I haue spoken of, I grawnte that there was neuer, and that now there is none, which is an vniuersall Bishopp. But yet yf we vnderstand an vniuersal Bishop so, that among Bishoppes there must be one senior vnto all the rest, and eldest brother of all, vnder whose correction, they shall eche one, enioye their priuileges, which the cheife father and ruler hath appointed, in this sense, I will proue, that there was an vniuersall Bishopp, euer in the church of Christ. S. Anacletus in his second epistle, *This holye and Apostolike church of Rome (sayeth he) hath the primacie and preeminēcie, ouer all oth̄er churches; and ouer the whole flock of Christ; not by the Apostles, but from oure Lorde oure Sauour, hym self.*

Anacletus
epist. 2.

selfe, as he saide hym selfe vnto S. Peter, *thow art Peter, and vpon this rocke (this Peter) I will buyld my churche.* Also S. Ciprian declaring the returne, of certain schismatikes vnto the faith, prayseth much those wordes of theirs, where they sayde. *We knowe, that Cornelius is sett vp, by almyghy God, and Christ our Lorde, Bishop of the most holye Catholike church.* And after a litle space: *We are not ignorant, (saye they) that there must be one God, one Christ our Lorde, whom we haue confessed, and one Bishop, in the catholike church.* The same blessed doctour also, in an epistle vnto S. Cornelius, sayth, *that heresies haue rysen of no other cause, but that the priest of God, is not obeyed, and one priest in the church, to iudge as vicar of Christ, is not regarded, or thought vpon.* Then Sainct Ambrose, whereas the whole world is godes, (sayth he) yet, the church is called his house, of the which, Damasus is at this day, rector and gouernour. Further yet S. Augustine, in diuers places, epist. 106. epist. 93. lib. de vtilitate credendi: calleth Rome *Secundam Apostolicam*, and what is a seat Aposto-

Matth. 16.

Cip. Cor.

li. 3. ep. 11.

There is
one supre-
me head in
the church

Lib. 1. ep. 3

vice Chri-
sti iudex.

1. Tim. 3.

A CONFUTATION OF

stolike, but that place, which may plant and pull vp and sett and lett, and hath his power ouer the whole world. S. Cirill also, *As Christ* (sayeth he) *hath receiued of his father, the scepter and rule of the church of gentiles, which came owr of Israell a capitayne and duke ouer all principates and powers, ouer all that, which so euer is, so that all thinges doe bowe downe vnto hym: so, Christ hath committed most fullye vnto Peter, and to no other then Peter, that which fullye is his, and to hym alone, he hath geuen it.*

And to make an end S. Gregory hym selfe, euen in that epistle, where he speaketh agaynst the pryde of hym, which would be called after a new fashion (vniuersall Bishopp.) *It is clere* (sayth he) *vnto all them, which know the Ghospell, that the charge of the whole church, was committed, by the voyce of our Lords, vnto holie, S. Peter and chief Apostle emong all the Apostles, and yet* (sayeth he afterwarde) *he was not called vniuersall Bishopp.* Whertor vnto M. Iuells question, yf the name of vniuersall Bishopp, was not in the primitive church: yet the thing it self was, as

I ha.

In lib.

Ihesau.

Lib. 4. Ep.

ep. 31.

I have shewed, so that the name it selfe
myght haue been vsed, in that sense, as it
signifyeth, a Bishopp which hath charge
of all the world, and of all the Catholike
church. But, as it signifyeth hym, which
will haue no other Bishopp but hym selfe
alone: in that sense there neither was, nei-
ther is, any Bishopp vniuersall.

Or that the people were then taughte, to
beleue that Christes bodye ys realiye, sub-
stantiallie, corporallie, carnallie, or natu-
rallie in the Sacrament.

M. Iuell.

The kyngdome of God, is not in wordes,
but in power and strength, and allbeyt,
owt of hand, it could not be fownd, to
bryng a writer so auncient, as yow requi-
re, for euery one of those termes, yet is
the cause nothing the worse: so that it
may appere, by any meanes, that in the
Sacrament is his verye body. For I think
it would be very hard, to find, in any wri-
ting, of old and holy doctour with in. vj C.
yeares of Christ, all these wordes, that he
toke reall, substantiall, corporall, carnall, &
naturall fleshe, of the virgin Marie, and yet
they were instructed perfectlie, to beleue
that

It is not
well to
strive vpon
the name,
when the
thing it
selfe is eu-
dent.

A CONFUTATION OF

that Christ toke ovr verye flesh, and not a figure onely therof, as the Maniches did euill report. And so, yf I could not bring example of all the termes, which yow would haue proued, yet yf I can conclude that the verye body, and not a fantasticall supposed bodye, is in the sacrament, for the wordes of carnall, reall, corporall, substanciall, and naturall, I need not be woefull. *In the sacrament* (sayeth S. Ierome vnto Hebidia) *the verye bodye of Christ, ys, of which bodye* (sayeth Isichius in Leu. lib. 6. Cap. 22.) *S. Gabriel did say vnto the virgin, the holie ghost shall com vpon the.* It is called of S. Cyrill, lib. 3. in. 10. Cap. 37. & lib. 10. Cap. 13. *the body of lyfe it selfe, or, of naturall lyfe.* Of Origene *the bodye of the worde:* Of S. Chrysostome, *the body which is partaker of the diuine nature.* 1. Cor. Cap. 10. Of S. Augustine, Psal. 33. *the verye crucified bodye, in the which he suffered so greate thinges.* Of Chrysostome againe. 1. Cor. Cap. 10. *the body which was nayled vpon the crosse, beaten, wounded with spere, which was not ouercommed with death.* What will a Christian

man

man aske more? and what neede to bring
 owt the wordes, of carnall, reall, corpo-
 rall, naturall, wheras, the bodye of Christ
 being present, and that body, which was
 borne of the virgin Marye: it foloweth,
 that it is reall and naturall, or els, we are
 fallen from owr sayth, in which we bele-
 ue, that he toke reall flesh of the blessed
 virgin. And here also, where fynd you, not
 onelye within. vij. C. yeares of Christ, but
 within. vij. and. vij. hundred, and take three
 more vnto them, that the people were
 taught, to beleue, that the body of Christ
 is, onelye figuratiuelye, sacramentallie, sig-
 nificatiuelye, tropicallie, imaginatiuelie,
 in the Sacrament, to the denyall of all
 presence and realitie? S. Damascene, a
 notable father, writing purposelye of the
 sacrament of the altar, sayeth, that it is not
simple bread or fode, but vnited vnto the di-
uinitie, Also bread and wyne (sayth he) is
not a figure of the bodye and bloud of Christ,
(God forbid,) but it is the very deifyed bo-
dy of our Lorde, where as he hath sayed him
selfe, this is my body, not a figure of my body,
and not a figure of my bloud, but my bloud.

Lib. 4. de
 orthodoxa
 fide ca. 1. 4.

T But

A CONFUTATION OF

But M. Iuell appealeth vnto the. viij. C. yeres, next after Christ, Vnto those. vij. C. doth he appeale? Vnto those. vij. C. he that be browght, And I require hym to shew furth, where it was euer tawght, with in vij. C. yeaues after Christ, that Christes bodie was in the sacrament figuratiuely onely? Lett one sentence, example, authoritie, worde, or sillable, be browght furth, of a bodie, onely figuratiue and significatiue: and he shal haue the victo-

Iuell. *Yea but (sayth he) the reall, corporall, carnall, naturall presence, was not preached or tawght, at those dayes, ergo a figuratiue bodie onely was beleued. And thus whiles we stryue vpon termes onely, we spend the tyme in a questiō not necessarie, and he will not consider the truth, in it self,*

Luc. 20. *as it is. Christ sayd, this is my bodye, which shalbe delyuered for yow. Saye the truth, Is not this, playne inowgh? what yf he had sayd, this is my naturall body, should all mysbeleife on yowr part, haue ceased? I thinke not. for these wordes (which shalbe deliuered for yow,) do, as playnely expresse, what bodie he meaneth, as yf he*

he had vsed, the worde naturall, or corporall. what difference is in these poyntes, M. Iuell, and the named Bishopp of Sarum, and he, which in the yeare of owr Lorde .1561. preached at Paules crosse the second sonday before Easter? and, after this sort, yf I would proced further, what difference were there, or how many persons, myght I be thowght to haue named, in the iudgement of them, which know the state of this world? what oddes is there, betwene fowre pens, and a grote? what difference, betwixt the very body of Christ, and the reall bodye? the body borne of the blessed virgin, and the naturall bodye? the corporall bodye, and his very flesh? the carnall bodye, and the bodye which was delyuered vnto death, and hanged on the crosse, for vs? This is not childishnes onely, but very wantonnes, to aske for the terme, of a corporall and reall body, and not to be cōtent with such a bodye, which dyed for vs: to beleue owr eyes, yf we should see hym, and to discredite his voyce, when we doe heare hym: not to be able to deny but this is

T ij the

A CONFUTATION OF

the bodye, which was deliuered for vs,
and yet to require, whether it be his na-
turall bodye or no? And yet, by cause the
church our mother, which in her selfe is
strong, doth condescend vnto the infir-
mitie of those, which once she browght
furth, I will shew in one testimony, that
euen in playne worde corporallie, Christ
his body is geuen vnto the faythfull. And
yf cōpye of wordes delite M. Iuell, I will
proue also, that he is naturally in his faith
full. S. Cyrill, a blessed and auneynt fa-
ther, in reprobuing and confuting a cer-
ten Arrian, which vpon those wordes of
Christ, *I am the vyne, and my father is the
husbandman*, wold inferr, that Christ and
God the father, were not of one substan-
ce, no more then a vyne and a husban-
man, are: which Arrian also sayde, that
those wordes, *I am a vyne, &c.*) apper-
teyned vnto the diuinitie, and not the
humanitie of Christ. S. Cyrill, (I saye) in
confuting this reason, hath these wordes:
*We doe not denye, but we are ioyned spiri-
tuallie vnto Christ by right sayeb, and syn-
cere charitie: but yet, that there is no waye*
of

Lib. 10. ca.

13. in Ioan.

Ioan. 15.

of the ioyning of vs togeather, with hym,
 accordyng to the flesh, that trulie we doe ve-
 rily denye. And we say, that, to be altogea-
 ther, besides the Scriptures. For who hath
 denied, Christ, even after this fashion, (un-
 derstand according to the flesh) to be the
 vine, and vs to be the branches, which recei-
 ue and get lyfe from thence. Here S. Paule,
 saying, that all are one bodie in Christ. For
 although we be many, yet in him we be one,
 for all take parte of one bread. Dost he think
 perebaunce (meaning the Arrian) that we
 doe not knowe the strength, and power of the
 mysticall benediction? which, when it is done
 in vs, doth it not make Christ also corpo-
 rallie to dwell in vs, through the communi-
 eating of the flesh of Christ? For why are
 members of the faithfull, the members of
 Christ? know you not (saith S. Paule) that
 your members are the members of Christ?
 And shal I then make the members of Christ
 the members of an harlott? God forbid.
 Also, our Saviour sayeth: he that eateth my
 flesh and drinketh my blood, remaineth in
 me, and I in hym. wherupon, it is to be con-
 sidered, that Christ is in vs, not onely by ha-

1. Cor. 10.

Note
Corpo-
rallie.

1. Cor. 10.

A CONFUTATION OF

bitude and fashion, that which is vnderstode
 to be through charitie, but also euen by na-
 Natural participation. For, like as yf a man,
 participation of melting wax by the fyre, would so mengle it
 Christ. with an other wax likewise melted, that of
 them bothe, one certayne thing may seeme to
 be made: so by the communicaryng of the bo-
 dy and bloud of Christ he is in vs and we
 are in hym. For otherwise, this corruptible
 nature of our bodye, could not be brought
 vnto incorruption and lyfe, except the bodie
 of natural lyfe, were ioyned togeather with it.
 Doeſt thou not beleue me, speaking these
 thynges? geue credite then, I beseeche the, vn-
 10an. 6. to Christ. Verely verely I saye vnto you,
 except you eate (sayth he) the flesh of the
 soun of man, and drink his bloud, you shall
 not haue lyfe in you, &c. In this testamo-
 ny of S. Cyril, althowgh it be playne to
 vnderstand, yet shal I put you in remem-
 brance, of noting two poyntes, the one,
 that he sayeth, Christ to be in vs, by cha-
 ritie, but not onely through charitie,
 which is, when we beleue in hym, and
 long for hym, and thank hym for his be-
 nefites: the other, that euen by naturall
 par-

participation and corporallie, and by the naturall body of lyfe, he is in vs. Ergo, it is false; to say that the receiuing of Christ is onely by faith, and that the body which we receiue, is onely a figuratiue spiritual bodye, which, heretikes haue inuented. And on the other syde, it is trew, that besides the spirituall receiuyng of Christ, through charitie, there is an other kynde, by which his naturall body, is corporallie ioyned to our corporall bodye, in which, the Catholikes doe beleue. So that (to vse the wordes of S. Cyril, which folow in the place forenamed) both spirituallie and corporallie, we are branches, and Christ is the vnye. And yf yow aske the waye, how this hath been, and is browghte to passe? the same Doctōr in an other place, declareth it most plainelye. Corporallie (sayeth he) the same of God, through the mysticall blessing, is vnited to vs, as man: but spirituallie, as God, he is vnited vnto vs, by renewyng our spirite, by the grace of his spirite, vnto a new lyfe, and vnto the partakynge of the diuine nature. Christ therefore is the knyting vp, of our vniō with God, which is na-

Lib. ii. in
10. ca. 27.

A CONFUTATION OF

*curallie vnited vnto vs, as man: vnto God
 the father, as God.* More authorities of
 this blessed father, and of others, myght
 be recited, to the proufe hereof, that wo-
 men, are ioyned naturallie and corpo-
 rallye, vnto Christ: not onely by that he
 toke ovr nature on hym, in the virgins
 wombe: but also rather, bycause we eat
 hys flesh, and drink hys bloud, through
 the strength of the mysticall benediction.
 But one instāce is sufficient against him,
 which vniuersallie belyeth the Catholi-
 kes, that they haue no proufe at all, to de-
 clare that the naturall, reall, corporall bo-
 die of Christ should be in the Sacramēt,
 which is so vnruly reported, that the do-
 ctors conclude, (S. Cyrill, in the place al-
 leaged, S. Hilarye in the. viij. booke *De tri-
 unitate*, S. Gregory Nissenus in *oratione ca-
 techetica*, and others in diuers places) that
 except this bodye of owrs, had a lyuelie
 bodye, by participatiō of which, it should
 be repayred: it were impossible, that it
 should ryse agayne, when it were once
 by death cast downe, not bycause, God
 of his absolute power, were not able to
 ha-

haue done it, which withowt the incarnation of his blessed soun myght haue saued the world, but the order most wyse and agreable once beyng sett owt, by almighty God, that owt lowle by his spirite, owt body by his flesh, should be properlye preferued: now, in this order and wiledome, he, which taketh away from Christians a bodely reall presence, he taketh awaye the proper and chiefest hope of the resurrection of bodyes.

The benedictions doe weakē owt hope of the resurrection of owt fleshe.

Or that his bodye is, or may be in a thousand places, or moe, at one tyme.

M. Iuell.

This question needeth not, as many others, which folow in the sermon. First because the principall matter established, that the bodye of Christ is present, when so euer a lawfull priest doth cōsecrate the bread: reason doth declare her fowle follye, to goe aboute to reprove that thing, which by fayth we must stand vnto, because of an absurditie, which should seme to folow. Then, wheras owt of one principle a hundred conclusions may be deducted, it is not necessary, that euery conclusion be expresselie written in the auncient

A CONFUTATION OF

cyent fathers workes, or ells that we make doubte of the principle, which afterwards I will make more playne and probable. Thirdlye, wheras the Catholikes do teach, that Christ is not locally in the Sacrament, as in a place: to aske of them, wherby they proue that Christes body is or may be, in a thousand places, which do know but of one place, which his body (circūscriptiue) occupyeth, and yet beleue, that he is verilye and bodylie present, in euery consecrated host? it is quyte owte of the purpose. Yet for all this, I wil shew what S. Chrysostome answereth vnto the like question, as M. Iuell moueth. which in expounding of those wordes of Saint Paule to the Hebrewes, that Christ doth not offer vp hym selfe, oftentimes, as the priest in the olde law, did enter in to the most holye places euery yeare with the bloud of beastes: *How then doe we?* sayth Chrysostome, *doe we not offer vpp euery daye? we doe offer in deed; but as men, which make a remembrance of his death. And this sacrifice is one, not many. How is it one, and not many? because, that once being offered.*

Heb. 9. &
10. 10, 17.

ferred, it was offered in to the most holie places, and this sacrifice is an example, taken out of that. We offer vp, the self same allwayes, and not trulie, this tyme one lambe, to morow an other, but allwayes the self same. Therfor this sacrifice is one, other ells, by this reason, bycause it is offered in many places, there be many Christes. No not so, but Christ is one euery where, both here full and whole, and there full and whole, one bodye. For as he, which is euery where, offered vp, is one bodye and not many bodyes, so also the sacrifice is one. Now, he is one Bishop, which offered vp the sacrifice, which did make vs cleane, the same we also now doe offer, which at that tyme beyng offered, could not be consumed. yet this which we doe, is done in remembrance, of that which was done. For (sayth Christ) doe this in remembrance of me. we make not an other sacrifice, as the Bishop did, but allwayes the same, or rather, we make the remembrance of that sacrifice. Therfor I conclude, that not onely, it is readen, among auneynt fathers, that Christ his body, may be, and ys, in diuers places offered, but that the cause therof,

is,

A CONFUTATION OF

*Note the
diuersitie
of making
conclusions,
for the he-
retikes par-
te, or catbo-
likes faith.*

is, for that Christ is but one, in all dayes and places. And note here the diuersitie of reasoning betwixt heretikes and catholikes. They say, there be many churches: ergo by all reason ther must be many bodyes, yf Christes verye bodye be on the altar in euery church. The catholikes saye with Chrysostome, there is but one Christ: ergo no absurditie there is, yf he be offered vp this daye, and to morrow, and euery day, in euery place, in the whole world. They, by the grosse numbring vp of diuers places, would conclude agaynst vs, that there must be many bodyes. The Catholikes, by the beleuing and confessing of one bodye, doe grawnt that he is in many places, withowt diuision, bycause the bodye is but one. They, begyn at their senses, and according to the reason of them, they conclude matters of fayth. The Catholikes begyn with fayth, and afterwarde comaunde silence and quyetnes, to their senses.

- M. Iuell.** 1 Or that the priest did then hold vp the Sacrament ouer his heade.
 2 Or that the people did then, fall downe and worshipping it, with godlye honor.

- 3 Or that the Sacrament was then, or now
ought to be hanged vp, vnder a canopie.
- 4 Or that in the Sacrament, after the wor-
des of cōsecration, there remayneth on-
lye the accidentes, and shewes, without
the substance of bread and wyne.
- 5 Or that the priest then diuided the Sacra-
ment in three partes, and afterward re-
ceiued hym selfe alone.
- 6 Or that who sō euer had sayed, the Sacra-
ment is a figure, a pledge, a token, or a
remembrance of Christ his bodie, had
therfor been iudged for an heretike.
- 7 Or that it was lawfull then, to haue .30. 20.
15. 10. or 5. masses sayed in one church,
in one daye.
- 8 Or that images were set vp in the churches
to thentent that the people might wor-
ship them.
- 9 Or that the laye people were then for-
bidden to read the word of God, in their
owne tong.

Here be .9. questions, as it were .9. wor-
thy, not all worth one good poynt. For
it is vnskilfullie required, that of parti-
cular thinges any accompt should be ge-
uen, which are deducted, and may be mo-
rededucted hereafter, owt of the princi-
pall conclusion. As, to shew in other ex-
am-

A CONFUTATION OF

*A verie
fond kynd
of interros
gatories
& questiōs
moued by
M. Iuell.*

amples how vnlearned & peltyng a kind
of reasoning this is which he vseth: I aske
hym, where he did euer read in scripture,
that Christ did crye for his mothers bre-
ast, or that euer he lawghed, or euer dyd
were peticote, hosen, or shoues, or euer
did goe in his mothers errant, or, by his
handy labor, helpe forward towards her
finding? Which all, are credible inowgh,
(bicause he toke vpon hym our very na-
ture) and all yet, are not necessary to be
wryten. Then to come to the Apostles:
where did he euer read, that in their ex-
ternall behauior, they did weare frockes
or gownes, or fower corned cappes, or
rochetes, or, that they did euer eate sodd,
roste, or bake meates, or that a compa-
ny of laye men seruātes, did folow them,
all in one lyuerye, or that at their prayers
they satt in sydes, or laye in the grownd,
or fall prostrate, or sang *Te Deum*, or lo-
ked towards the south, or did weare co-
pes of tissue or veluett, with a thousand
more such questions? which be verie mā-
ny, and not necessarye, bycause they liued
and fared vndoubtedlie, as occasion and
cause

cause serued, and they dyd honor God with the best that they had. And yf they were not so ryche, to bye tiffue, I think not therfor, that they were naked in their seruice, and yf the church now, hath golden copes, they must not be taken away from her, bicause of the Apostles pouer- tie. In whose dayes, as I neede not to tell, what deckyng of the place they vsed, whe- re God should be honored, so reason ge- ueth, that they thought nothing to good for him. *Lett all thinges be done among you* (sayeth S. Paule) *honestlie and according* 1. Cor. 14 *unto order*. This is a generall principle, with which principle in the Apostles ty- me, it did agree, that all should come, in to one place of prayer, as in to som vp- per chamber, losse, or parlar: and the sa- me conclusion agreed with Sainēt Sylue- ster, Sainēt Ambrose, S. Chrysostomes, and other tymes folowing, whē the quyer was appoynted for the clergie, and the bodye of the church for the layetie. In the primitiue church, when persecutiōs of Christians, dyd so much encrease, all blacke apparell did becom the clergie wel

A CONFUTATION OF

well inowgh : but afterwarde, when all nations of the world were conuerted vnto Christ, and Emperours browght their glory into the church, what deadly fault is there, yf a Cardinall weare a skarlet robe, and a Bishopp a whyte rochet? Not, yf perchaunce S. Paule did trauell in his iorneyes, for the most part, on fote: therfor, yow must sett all bishoppes beydes their saddelles. And yf he did pray by the waters syde, and in priuate chambers: yow must not therefor ouerthrow all churches. For the principle is allwayes one, that we must doe thinges according vnto order. And so, the verytye is, that Christ hath left vnto vs hys verye bodye in the Sacrament, and this is playne by scriptures, counCELLS, and fathers. Which veritye standyng: what harme is done, in the shewyng, of that hygh mysterye vnto the people? what difference and matter is it, whether it be holden in one hand, or two? lytted vp ouer the head, or by the turnyng of the priestes face frō the altar, shewed vnto the people (which the Greecians doe vse?) Againe, the veritye of his
bo.

bodye being present, what beast is he, which beleiueth it, and doth not worship it? And why myght it not be reserued for sick persons? and why not then closed in a golden or syluer box? and either, be sett vnder a canopie, or placed otherwise withall reuerence? Or how can he be, but an heretike, which sayeth not, that it is a figure or pledge, butt onely a figure, or onely a pledge of hys bodye? Then, put the case, that for lack of lerning, or for lack of proufe, one could not shew yow examples, for those particular questions, in which yow require to be answered, the conclusion and veritie, most playnly being proued, those other things may well folow afterwarde. As otherwise, yf the matter of a canopie, or lyfting it ouer the head, or namyng of the heretike which sayde it was a figure onely, if these things and such like, either were not then, or should not be allowed now: yet it remaineth still, that in the sacrament, is Christ his bodye, and to make playne what body is meanted, it foloweth, which shalbe delyuered for yow. Agayne, it is a

A CONFUTATION OF

veritie most certain, that Christ hath not left his church without guides and gouernours, *in which be, first Apostles, then Ephes. 4. Prophets, then Euāgelistes, after these, Pastors and Doctors, to the perfecting of her.* Which if yow graunt, to what purpose is any talk or brable moued, if more masses be sayd, in one church, at one tyme: if laye men be restrained from commenting vpon the Scriptures: or if the host be diuided in to three partes: or if the laic man receiue in one kynd alone? wher as all these thinges be such, that being once appointed, they must nedes be obserued. And if they neuer had ben appointed, the veritie of the Sacramēt were nothing thereby diminished. To what purpose then, do I speak all this? Truly to come at length to some end with our aduersaries, and to geue warning vnto our frendes, that in all thinges, they require that, which is materiall and necessary, and lerne to distinct that, from thinges indifferent in them selues. also to appeale vnto the principall cōclusion, and not to meddle with lower matters before the

the principall be decided. *Can you proue,*
saieth M. Iuell, that it was lawfull by the
old Doctours and Councels, for the priest to
pronounce the wordes of cōsecration closely?
What then Sir? I can proue, that there
was and must be, a principall head in the
church, by whom we must be ruled, whe-
ther he appoint the wordes closely or o-
penly to be pronounced. how now then?
should any wise man, and desirous of the
truth, haue talk with an heretike aboute
the open and close speaking of the priest,
which dependeth of that other question,
whether the Bishoppes and heades of
the church, may not rule the church of
Christ, as they shall see expedient? what
a doe is made, about the cōmunion vn-
der one kynde: of prayers in the vulgar
tong: and of order in the seruice? in which
questions, the heretike hath this aduan-
tage, that whiles these thinges are indiffe-
rent, he maye bring for him selfe, a pro-
bable argumēt, and the Catholike, what-
so euer he shall bring (except he goe to
a higher questiō) he shall speak but pro-
bablye, and so the hearer of bothe partes

A CONFUTATION OF 16

can not dissallow greatly, any one. But if we wold come to that, which is the cheefe in all such indifferēt matters, and reason, whether we shold not obey the lawfull Bishoppes and heads : this question concluded, would sone put to silence all heresy, and settle well the consciences of true Catholikes . I would faine be at an end, and I can not. For behold, more then a dosen interrogations do folow, which if I doe not answer : I think that will be the best answer , rather then to trouble both you and my self, in opening all the matters, which goe before and folow after, vpon the foresaied interrogations. But what nedeth , that I go thorough all his interrogations and articles , whereas if we be able, to auouche against him any one of them all, he is content to yeld and subscribe.

I will shew therefor (which he denieth)
Hebr. 5. that the priest hath authoritie to offer vp
 Christ vnto his father . *Euery Bishop*
(saith the blessed Apostle vnto the He-
brewes) selected and chosen oute of men, is
appointed for men, in those thinges which ap-
per-

*pertaine vnto God, that he offer vp giftes and
 sacrifices for sinnes. which being a generall
 proposition, ergo either there be no
 priests and Bishopes in the new lawe, or
 els they must haue a sacrifice, which they
 may offer. Which sacrifice must be of
 that valew, that none may offer it but he
 which is called therevnto, as Aaron was
 called. and which sacrifice, must be ac-
 cording to the order of Melchisedech,
 as it is writen, *Thou arte a priest for euer,* *Psal. 109.*
according to the order of Melchisedech. Of
 which order, Christ our Lorde was in his
 last supper, as being the priest of the gen-
 tils, and not annoynted with visible oyle,
 as the olde Bishoppes of the lawe were,
 and thirdly, bycause he offred vp sacrifice
 there, his owne body and bloud, not in
 forme of bloud and flesh, but in forme of
 bread and wine, as Melchisedech did be-
 fore. Of which order, Christ is truly saied
 to be a priest for euer (as Oecumenius
 saith) in respect of the priests which be
 now a dayes, by meanes of whom, Christ
 doth offer and also is offred. Therefore,
 if almighty God hath taken an oth, and*

A CONFUTATION OF

if it doth not repent him thereof, that
 Christ is priest for euer, according to
 the order of Melchisedech: and if these
 wordes (for euer) be verified in Christ,
 thorough priestes, which be now in the
 world: and whereas Christ offered in his
 last supper his very body and blood in
 formes of bread and wine (as it dyd ap-
 pertayne vnto the order of Melchise-
 dech:) how can it be saied, that the priests
 haue no authoritie to offer his bodye,
 which, except it were offered, God should
 seme to repent him of his oth, and to
 break it also? And further, except priestes
 made out of men, should offer it, no of-
 fering wold be at all (our Sauour now,
 according to his visible forme, being as-
 cended in to heauen, and there abiding,
 vntill the last iudgement of the world.)
 And not onely by this argument, it is
 proued, that priestes may and should of-
 fer vp Christ, but also, by the very ex-
 presse commaundement of Christ in his
 last supper, when he sayed, *Do this in re-*
membrance of me, which commaundement
 except it had ben geuen, what man in all
 the

That priestes
 haue
 authoritie
 to offer vp
 Christ.

Lnc. 22.

the world wold haue entreprised to haue
 cōsecrated the body of oure Lorde? For,
 as S. Denys testifieth of the priests of his
 time, *They did excuse them selues, reuerent- Lib. de Ea-
 ly and Bisboplike, that they offred vp, the cles.bierar
 chia.* holosome sacrifice which is farr aboue them,
 crying first vnto God decently, and saying,
*Tbou hast sayed, Do this in my remembran-
 ce, and then beseeching him, that they maye
 be made worthy, of so great a ministry and
 seruice, that they maye holylye consecrat the
 Sacrament.* By which wordes it appereth,
 that the priestes of the primitiue church,
 much abashed at the excellency of their
 function, did yet take harte of grace, to
 consecrat the holsom sacrifice, because
 they were commaunded so to do, by God
 him selfe. In which sense also, Sainct Basil
 praieth in his lyturgye and masse: *Make
 me, (saieth he) meete, through the power of
 thy holy Ghost, that I being endued with
 the grace of priesthood, maye stand at this
 holy table, and maye consecrat thy holy and
 vndefiled body, and precions bloud.* And like
 wise again. *For thy vnspeakable and exce-
 ding kindnes sake, withoute all mutation and*

A CONFUTATION OF

conuerſion, thou haſt ben made man, and haſt ben named oure Biſhop, and haſt deliuered vnto vs, the conſecratio of this ſeruiceable, and vnblondy ſacrifice. And after this very ſorte, all bleſſed men, haue euer done, in the church of Chriſt, not denying, but that all prieſtes do in very dede cōſecrat and offer vp the body of Chriſt: but leſt ſuch an high miniſtery, might turne to reproch of their raſhnes, in that behalfe, they alleage for their excuſe the wordes of Chriſt, ſaying, *Do this in remembrance of me*. Do not we offer vp Chriſt euery day, ſayeth S. Chriſoſtom? And agayne, *It is oure Biſhop* (ſayeth S. Ambroſe) *which offred vp the ſacrifice, which clenſed vs, the ſame offer we nowe alſo, which then being offred, can not be conſumed*. Let vs prieſtes therefor (ſayeth the ſame bleſſed man in an other place) *follow as we can, our high prieſt, that we maye offer vp ſacrifice, for the people, although weak in deſerts, and good dedes, yet honourable for oure ſacrifice*. for although Chriſt nowe doth not ſeme to offer, yet he is offred in earth, when that the body of Chriſt is offred. Wherefor

I con-

In com. in
1. Cor. 10
In com. in
Heb. 10.

In Pſal. 38

I conclude, that it is a very lye, to saye that it can not be found in any auncient Doctōr, that priestes haue authorite to offer vp Christ to his father.

Thus hauing then proued right sufficiently, that he hath belyed the church, and the truth, for the rest of the questions, whether we can find in the olde fathers, the termes *ex opere operato*, or *indiuiduum vagum*, or the questions of the applying of the sacrifice, or of the accidents remaining, or the case which he moueth of a mowse: vnto all these which so roundely and gloriously, as if the field had ben wōne, he bringeth forth all in a ray, I resist with one awnswer: that if I could finde them in old Doctours, yet at this tyme I would not seke them, and if they can not be found (as I may graūt without hinderaunce of the Catholike faith) expressly and plainly sett forth: yet hath he wonne nothing, vnto his purpose. And bicause this cōfession of myne (for what others will saie I can not tell) but yf this confession of myne maye seme to geue somewhat vnto M. Iuells articles, I will there

A CONFUTATION OF

Iuell.

fore agayne shortly make my aunswer more plainer. I graunt, that I finde not within.vj. C. yeares after Christ, that *ex opere operato*, and for the workes sake, sinnes were forgeuē at the masse time. *Ergo*, saieth he, *the highest misteries and greatest of your religion be broken*. No Syr, not so. for you aske whether within.vj. C. yeares after Christ, these or these termes, were expressed? and I aunswer no. as farr as I know. But if you aske me, whether these and these thinges be true, and whether thei were beleued? I wil plainly saie, yea and proue it plainly. But I will proue it, by the consent of lerned men, and the voice of the church, which hath ben sentence the.vj. C. yeares, of which you speake. But yow will haue the proufe, to be takē out of the.vj C. yeares, next after Christ: or ells you will not admitt it. As though this were your argument. what so euer was not preached, and so lefte in writing vj C. yeares after Christ, that is not true: but *indiuiduum vagum* was not mencioned with in these.vj C. yeares: ergo what so euer is proued by all lernyng, as con-

cer-

cerning *indiuuiduum vagū*, that is not true,
 bicaufe it was not spoken within those
 •vjC. yeares. And as I haue made your ar-
 gumēt in *indiuiduū vagū*, so is it in all the
 other of your articles almost, in whiche
 all, the fault which you finde, is that. viC.
 yeres after Christ were passed, before they
 were by the Catholikes published. Now,
 if this be a good reason, then do I con-
 fesse, that I am quyte overcome. But if
 that otherwise, it be nothing worth: then
 haue I lost nothing, in graunting, that
 with in. vjC. yeares after Christ, certain,
 yea most of those articles which he reci-
 teth, were not plainlie opened. how think
 yow? if that in the ende of August, when
 frutes are ripe and are tasted to be good,
 yet some one sadd witted fellow, would
 cōdemne all the frutes in the orchard for
 wild and naught, & that onlie for this cau-
 se, that in the beginning of Aprill, no such
 thinges were vpon the trees, & would in
 his owne cōceyt, praise the faire moneth
 of Aprill, for the shining of the Son, the
 opening of the earth, the gentle raines
 from the cloudes, & grene ornaments of
 the

Iuell.

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cer.

cerning *indiuuum vagū*, that is not true,
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 of Aprill, for the shining of the Son, the
 opening of the earth, the gentle raines
 from the cloudes, & grene ornaments of
 the

A CONFUTATION OF

the ground, which no mā wold denie: but for all the rest of the spring and sommer, if he wold speake few good wordes of the, & for anger, wold cast away all the frutes of the haruest, should he not declare, a madd testy kinde of wisdom therein?

Cent. 4. And why then, I praie you, in the church of God, which is called in Scripture, and is in dede, his paradise and garden: will you admitt nothing, but that which budded forth in the. vjC. yeares after Christ, as it were in the spring tyde or beginning of sommer? The cōclussions of the valew of the Sacramēt, of the applying thereof, of the accidents, of all other such thinges, they com out of the rote and body of the tree, of that veritie, I meane, which saith, *This is my body*: which if you will cōtemne, bicause they were not sprongen out vjC. yeares after Christ, you shall be one of the hastings, to speake the lest of you. Where is it readen with in. vjC. yeares of Christ, that oure blessed lady, was preached or named, the mother of mercy, the hand mayden of the Trinitie, the spouse of the holy ghost, the Quene of heauen,
the

the Empresse of hell? yet if you beleue in dede, and in harte, and not saye it only fro the teeth forward, that she is the mother of God, necessarily al the other titles folow. Shal I then saie, she was not called the Quene of heauē, or spouse of the holy ghost, in the .viij. C. yeares after Christ, ergo she maye not be so called now, and the greatest key of ovr religion is broke? yet, cōmon sense approueth, that a kinges mother is a Quene, and not of no place, I trow. And thus I trust, M. Iuel, hath no cause to triumph hytherto.

Now for the rest of thinges which do follow vnto the end of his sermon, I haue litle minde to declare the falschood of them, bicause, I am wery, of repeting so many vntruthes of his: one lie alone betraied, being sufficient to confound his ioylery in misreporting and miscōstruing with libertie. For what reason is this, to saie, *that therefor the papistes do not wel answer, no masse is priuate, seing that in euery* Iuell. *masse euery priest doth communicat with an other, where so euer he be: bicause, (saiceth M. Iuell) by this reason, there should be no*

A CONFUTATION OF

excommunication at all, whereas the party excommunicated in England, might saie, he wold communicate with the priest which saith masse in Calicute. For this reason doth proue our sentēce, that wheras the man in England, being excommunicated, can not communicate with the priest in Calicute: ergo the priest of Calicute and England be of one communion and body, so that he which is cutt of from the one, can not remaine in the other, and he which agreeth with the one, agreeth with the other. Therefore, it is not with vs M. Iuell, as it is with you: that, if I will not be of the congregation of Geneva, I maye go to Wittenberge, and if I like not one citie and fraternitie, I maye go to an other. But euen as he, which is in the church of England and a faithfull Catholike, is made partaker of the Sacraments and praiers, which be saied in Calicute: so he which is cutt of, and separated, from any one parte and membre of the church, he shall not leap to Calicute, for his communion, but shall remaine quyte diuided from the body. So that as it seemeth absurd vnto you (master
myne

myne) that an excommunicate in England should communicate with the priest of Calicute, whether the priest of Calicute will or nill: so make the like argument against your selfe, that it must seme as absurd, that he, which communicateth in England, should not eke communicate with him which is in Calicute, and then shall it remaine that if none receiue with the priest at the aultar in England, yet he communicateth with the priest of Calicute.

Of the like vaine of knowleadge cometh this other argument also: *That the name of masse was not vntill foure hundred yeres after Christ: nor yet were the pieces and partes of the masse as we in oure time haue sene the sett togeather. Ergo wat masse could that be, that as yet, had neither her owne name, nor her partes?* As who should saie, the masse, which was vsed of the Apostles and their next successours, was made the worse by *Kyrie eleeson, Gloria in excelsis, Alleluia, Credo in Deum, and Agnus Dei*, with certain most godly collects and praier, which haue ben added vnto the substance of the sacrifice, which was in the Apostles

Iuell.

A CONFUTATION OF

les time, not as necessary, but as cōuenient and comly. Do you not know that it is an old and true distinction of the masse, one which was called *Catechumenorum*, which ended after the Ghospell, and an other masse called *Christianorum*, which began with the preface? *what masse could*

Iuell. *that be, saie you, which as yet had nother her name nor her partes?* I answer to this, that she had the essentiall and necessary partes frō the beginning but the garnishing and decking of the misteries, did folow afterwarde. Neither doth it hurt and hinder the nature of man, if he haue a new or diuers cote, according to the dispositiō of the yere. But what do I, which saied I was wery, as I am in dede, and yet do runne forward, with opening his faint and vntrue reasoning? well: nowe I will remembre my selfe better, and conlude with one pointe, which ended, I shall take my leaue of him and you bothe.

In cōparing S. Iames masse and oures together, it is a world to see, howe freely he foloweth his rhetorike, and forsaketh the verite. A figure of which rhetorike,
whi-

whiles he did maintaine, with sondry re-
 portes (of S. Iames masse hath this, and
 their masse hath this) with this and this,
 vntill I think, he was wery of speaking, to
 conclude, he sayeth: *Sainte Iames masse* ^{Iuell.}
had Christes institution, they in their masse,
haue, well nere, nothyng ells but mans in-
uention. Do yow speak as yow think? is
 not your communion almost wholly pe-
 ced togeather, of the partes of the Po-
 pish masse by you dismembred? The epi-
 stle, the Ghospel, the collectes of the son-
 daye, the hymne of the Angels, the con-
 fession of oure faith, the himne of *San-*
ctus Sanctus Sanctus, the saying of *Agnus*,
 be not these so many thinges, in the mas-
 se, and transferred in to the cōmunion?
 how then hath the masse, well nere, no-
 thing but mans inuention, if your com-
 munion haue Christes only institution?
 I take it, that M. Iuell did speak so much,
 onely to saue his honesty, lest he should
 haue semed not to proue that oure mas-
 se was cleane contrary vnto S. Iames, ex-
 cept he would haue borrowed this litle
 lye, of the ignorance and rudenes of the

A CONFUTATION OF

most part of his audience . But letting the cause of oure masse to cease, hath S. Iames masse, Christ his institution, and hath it no mans inuention, or very litle at all? I think, you do not meane, that he hath nothing els but Christes institution, but as oure masse hath, well nere, nothing els but mans inuentio:so by the contrary you must meane, S. Iames masse hath, well nere, nothing els but Christes institution, whiche I speake for your aduantage, bycause it serueth better for the Catholikes, that S. Iames masse shold haue nothing els but Christes institutio. But now Sir, if S. Iames masse be so perfect a thing in your iudgement, why did not you translate it in to English? It had ben a greate glory for you, to saye that you did bring againe, the very order of the Apostles, and so to proue your saying true, by the masse which S. Iames hym selfe vsed . which thing the Catholikes graunting vnto you (that it is Sainct Iames masse in dede,) with more glory and surety, you might haue turned the Populh masse, owt of the church, and haue brought

brought in the masse Apostolike . But yow do not, I think, allow that masse of Sainct Iames . Certainly then you be a great dissembler, to speak so many faire wordes openly of it, and in your hart to disdain it priuely . *No mary*, will you saie, *Sainct Iames in his masse had Christ his institution*. Lett vs then be tried by S. Iames masse, whether you iustely reprove the Catholikes masse, and extoll your communion? In the first beginning of Sainct Iames masse, franckincense is burned, with a prayer thereunto appertaining . how doth this sauour in yowr noses, tell the truth ? Further, in that masse the priest goeth vp solemnely with deuoute praying, the Deacon in the meane tyme singing. Againe in an other place, the Deacon biddeth, that none of them, come in presence of the misteries, which be yet to lerne the faith , or which can not praie with the faithfull (such he meaneth as haue not fullfilled their penaunce) and he commaundeth the dores to be kept. But how agreeth this with that law of yours , which receyueh in, all sortes

A CONFUTATION OF

without examination, and constrayneth other, which wold not, to come in and be present? Then yet againe, in that masse the priest saith, *O Lorde allmighty king of glory &c, receiue of our handes which be sinners, this perfume, as thou hast receiued those thinges which Abel, Noe, Aaron, and Samuell, and all thy holy ones haue offered vnto the*. Further yet in that masse, the priest maketh the signes of the crosse, ouer the giftes, saying vnto him selfe (*Glorie be to God on highe and in earth peace, vnto men good will*) three times, and after two other sentences, with bowing him selfe on this side and that side, he sayeth, *Magnifie you oure Lorde with me, and lett vs exalt his name together*. Also there is in Sainct Iames masse, a secret praier for the priest, when he entreth with in the curtynes. further after the consecration and secret praiers, he saith *Haile Marie full of grace, our Lord is with the. &c.* At the last he breaketh the cōsecrated host, holding the halfe in one, the halfe in his other hand. And that which is in the right hand, he putteth in to the chalice, saying, *The*

vniō

union of the most holy bodye and precious
 bloud, of oure Lorde and God and Sauour
Ihesus Christ. Then the other part, which
 was in the left hand, he blesseth, and di-
 uideth, and putteth it in to chalices, say-
 ing, *it is vnited and sanctified, and cōsumma-
 ted in the name of the Father and Soun and
 the Holy Ghost now and euer*. I leaue owt
 manye thinges, as praying vnto Saincts,
 and also praying for the dead, oft incli-
 nations and bowinges, oft lifting vp the
 voyce, oft speaking to hym selfe alone,
 with incense agayne offred in the later
 end of the masse. Which masse truly, yf
 it were in english, and sayed accordingly,
 it would seme more superstitious and
 more full of cerimonies & gestures, then
 the masse which they saye to haue no-
 thyng, well nere, but mennes inuenti-
 on. What memories haue these felowes,
 which so frely report of S. Iames masse,
 that, which they haue forgotten howe it
 standeth? or yf memory faile them not,
 what hartes haue they, to lye so lowdly,
 and (to the shame of their communion)
 to crie owt, that Saint Iames masse, hath

A CONFUTATION OF

Christ his institution, that the people which haue neuer reade it, heard it, or seen it, might think it were as prety a thing as the communion is, wheras in dede all thinges being knowen, it vtterly confoundeth all their craking and glory: except they haue forgotten that incensing, blessing, crossing, and soft speaking, and saluting of oure blessed lady (all which thinges are vsed in Sainct Iames masse) doe vtterly disagree frō their positions: whereof it foloweth, that he speaketh much against him selfe, which praiseth so highly that masse, whose rites and ceremonies do turne their religion to vtter shame and vnworthines. I praye God to send them all better mindes, and not to seke their owne glory, by defending of that, which once they take in hand to maintayne; but the honour of God and his truth, which hath and shall continew for euer. Amen.

Thus then now Sir, you haue a peece

The answer to his friend. of an answer, vnto the stout challenge, and a token of my good will toward your beneuolence, and some example of the

the exercise, in the whiche I bestow my
solitary and sorowfull time. Of which
three poyntes, although euery one sepa-
rately, were sufficient, to haue geuen an
occasion to this my labour, and should
be available to obtaine easy pardon, for
such things which may be amended by
the lerned Catholikes: yet chesely I en-
tended to destroy the assertions of Ma-
ster Iuell. Which if I haue not fully do-
ne, yet all is not lost, bicause I haue other
provided a roke to send to my very frend,
or chosen such an exercise, where in I
was not vnfrutfully occupied. But on the
other side, if I haue attained vnto the cō-
futation of those matters, which I know
deserue iust confusion: then haue I that,
which I principally sought for. and then,
as I would be content, that our frendes
should haue a sight of it: so would I not
be ashamed, if the enemies should chaū-
ce to find it. But who is there that is able
to saie, that this is so diligently wrought,
that it should be welcome to those which
do loue vs? or should be accepted for
probable of suche as find faulte with vs?

A CONFVTATION

Well yet, how so euer it be, I put it in
to your handes, to haue and to hold, for
better for worse, vntill you see occasion,
from it to departe. Fare you well. You
know my ordinary commendations,
which I vse in all letters. Do them
at this tyme extraordinarily,
with an ouerplus, bycause
it is long, sence I wrote
laste vnto
you.

Your owne I. R.



A CONCLUSION TO 160
THE READER, VVITH
a challenge annexed.

THVS much vnto a singular Frind. but, to take my leaue of the also (Reader), and to shutt vpp all this matter, with some cōclusion well worth the remembring, I thinke it verie good and profitable, to sett furth also a solemne challenge, thereby to geaue ovr aduersaries an occasion, to shew furth their Scriptures, Councells, Doctours, &c. and to declare their deepe knowledge in answering for themselues, whose art we haue experience of, in deuysing of obiections against other. Which enterpryse and venturing of myne, as it will be most subiect vnto their eye, and consequentlie vnto their prying and examyning: so haue I taken vnto me, the counsell of a perfect wyse man, and wel practised, which hath taught me,

X v how

A CHALLENGE AGAYNST

how to procede against them, that I
 neede not to mistrust my boldnes. For
 thus he saith in his boke of Prouer-
 bes, a boke of good authoritie and in-
 Rom. 26. struction, Doe not aunswer a foole
 according to his folishnes, least
 thou be made lyke vnto hym.
 And in the next sentence folowing:
 Aunswer (saith he) a foole accor-
 ding vnto his folishnes, that he
 may not seeme to hymselfe to be
 wyse. To folow now therefor, this
 duble and good counsell, of not aunsw-
 ering, and yet aunswering a foole,
 I will sett furth vnto the (Reader)
 two challenges, to plaie the foole with
 a foole in the first of the, that he may
 beholde his artificiall wysedome, and
 in the second, not to agree with hym
 in his folie, because I will refuse his
 waies and order. But how may one
 aunswer a foole according vnto his fo-
 lie, or what hope is there of anye van-
 tage

tage; if that waie be taken with hym?
 Marie, lyke as some madd men (I ha-
 uie heard saie) haue ben meetlie well
 brought to themselves, when an other
 hath stared and gaped vpon them, all
 counterfaicting an owtragiouse beha-
 uyor: so vndoubtedlie against fond
 questions, it ys a profitable waye of re-
 plying, to putt the lyke againe vnto
 madd aduersaries, and cause them to
 behold the absurditie. For, as the fault
 which an other maketh, doth more
 sensiblie appeere vnto vs, then the lyke
 of our owne vsing, though our selues
 be neereſt to our selues: so, to declare
 the absurditie of the challenge, which
 M. Iuell with much opinion of wise-
 dome pronounced against all Catholy-
 kes, lett one of a lyke proportion to his,
 be made furth vnto hym, that he may
 cōsider, the well fauorednes of his owne
 worke, when the lyke example of it,
 shall greatlie mislyke hym. Now, if
 there

A CHALLENGE AGAYNSTE

there were not so good lykelyhode and reason, why this counterfainted challenge (so to call it) shoulde be vttered profitablie: yet the wyseman so plaine-
lie either counselling or licensing vs,
To aunswer a foole according to his foolishshnes, his authoritie ys sufficient inowgh for me, to beare me owt in this my doing, and to saye, that, if I playe the foole, your example M. luell hath moued me vnto it. I saye therfor:

A challenge made after the paterne of M. luells owne agaynst the Catholikes

1. Yf any learned man of all our aduer-
saries, or yf all the lerned men that be
alyue, be able to bring any one suffi-
cient sentence, out of any old Catho-
like doctour or father, or out of any
old generall Councell, or out of the
holy Scriptures of God, or any one ex-
ample of the primitiue church, wher-
by it may be clearlie and plainly pro-
ued, that there was any drie commu-
nion in the whole world at that tyme,
for the space of six hundred yeares af-
ter Christ:

2. Or

- 2 Or that there should be no celebration of the Lord his supper : except there be a good number to communicate with the priest , that is, foure or three persons at the least, though the whole parish he haue but twentie of discretion in it :
- 3 Or that any Bishhop then did sweare by his honor, when, in his visitation abroad in the countrie, he should warrant his promise to some poore prisoner priest vnder hym :
- 4 Or that any bagpipers, horsecorfers, gailers, or alebastars , were admitted then in to the clergie without good and long triall of their conuersion :
- 5 Or that any Bishhop then, refused to weare a whyte rochet, or to be distinguished from the laitie, by some honest priestlie apparell :
- 6 Or that any Bishopp then, not satisfied with the prisoning of his aduersaries , dyd crie out and call vpon the princes, not disposed that waie, to put them yet to most cruell death :
- 7 Or that the communion table (yf any

A CHALLENGE AGAYNST

any then were) was remoueuable vpp
and downe, hyther and thyther, and
brought at any tyme in to the lower
partes of the church, there to exequeu-
te the *Lorde hys supper*:

8 Or that any communion was saied
vpon good fridaie:

9 Or that *Gloria in excelsis* should be
song after the communion:

10 Or that the Sacrament was mini-
stred then, some tyme in loeuebread,
some tyme in wafers, and in those ra-
ther without the name of Iesus, or the
signe of the crosse, then with it:

11 Or that *Quicumq; vult* and *Credo* of
Athanasius was apointed to be song
onlie vpon hygh daies and principall
feastes:

12 Or that at the communion tyme the
minister should weare a cope, and at
all other seruice a surples onlie, or, as
in some places it is vsed, nothing at
all, besides hys common apparell:

13 Or that the wordes of Sainēt Paule,
1. Cor. 11. should be ordinarilie readen
at the tyme of consecration:

Or

14 Or that they vsed a cōmon and prophane cup at the cōmunion, and not
 • a consecrated and halowed:

15 Or that a solemne curse should be v-
 sed vpon Asshewensdaye:

16 Or that a procession about the fieldes was vsed in the rogation weeke,
 to know therebie, rather the boundes
 and borders of euerie lordeshipp, then
 to moue God to mercie, and styr mens
 hartes to deuotion;

17 Or that any Bishopp then, gathered
 beneuolēce of his clergie, to marye his
 daughter to a gentle man or merchāt,
 or to helpe hym, in the setting vp of
 his howsehold:

18 Or that the man should put the
 wedding ring vpon the fourth fin-
 ger of the left hand of the woman,
 and not of the right hand of her, as it
 hath ben many hundred yeares conty-
 nued:

19 Or that any man then dyd read it
 in open scholes, or preach it out of
 pulpites, or set it furth in print, that
 Saint Peter was neuer at Rome:

A CHALLENGE AGAYNSTE

- 20 Or that in the tyme of contagious
plagues, when, for feare of the infec-
tion, none will communicate with
the sick person, the minister might
alonelic communicate with him, with
out breache of Christ his institution,
and that the decree (of no cōmunion
to be made withowt three at the least)
should in such cases be forgotten:
- 21 Or that the people then, were called
together to morning prayer by rin-
ging of a bell:

*Yf any man alyue be able to proue any
of these articles, by any one cleare, or
plaine clause, or sentence, either of the
Scriptures, or of the old Doctours, or
any old generall Councell, or by any ex-
ample of the primitiue church, I pro-
mise, that I will geaue ouer, and sub-
scribe vnto hym in that poynt. And of
this, I for my part, will not onlie not
call in any poynt (being well assured
of the trueth therein) but also will
lye more matter to it. *W^t berefor be-
side**

side all that I haue said already, I will say further, and yet nothing so much, as might be said, If any one of our aduersaries be able clearlie and plainelie to proue, by such authoritie of the scriptures, the old Doctors, and Councels, as I said before,

12 That the Bishopp of Rome was called Antichrist within the first .viij. C. yeares after Christ:

13 Or that the people was then tawght to beleue that the force and strength of their faith, made Christ his bodye present to them in the Sacramēt, and not any vertue of wordes and consecration:

14 Or that the residue of the Sacramēt vnreceaued, was taken of the priest or the parish clark, to spread ther young childrens butter therevppon, or to serue their owne tothe with it, at their homely table:

15 Or that who so had said, in the Sacrament is the true and reall bodie of Christ and not a figuratiue body onelie

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A CHALLENGE AGAYNST

lie or mistical, shold ben therefor iudged a papist, and brought vp before high commissioners:

26 Or that it was lawfull then to haue but one communion, in one church, in one daye:

27 Or that images were then, cutt, hewed, mangled, and reuiled, though it were answered that they are not holden for Godes or Sainctes, but kept only for memorial sake of Christ him selfe or any of his faithfull:

28 Or that Bishopes then, threw downe Christ and his sainctes images, and set vp their owne, their wyues, and their childerns pictures, in their open chambers and parlors:

29 Or that our Sauior in his last supper deliuered hys bodye, to many more then his twelue Apostels:

30 Or that Iudas Machabeus in causing sacrifice to be offered for the dead, added in that point vnto the law, and offended God, and ys no more to be folowed in that doing, then Loth and Dauid are in their incest and adultery:

Or

- 31 Or that a Bishopp being a virgin at taking hys office, did afterwarde yet cominendable, take a wife (so to call an harlot) vnto hym:
- 32 Or that after the first wyfes death, which he had before holy orders receiued, any priest toke a second or third vnto hym, with a toties quoties the later wyfe departing left hym in hott fiery passions, that he needed an other to coole hym:
- 33 Or that any preacher of those daies, *Lutherus in Postilla* moued young men and women in open sermons not to blushe or be ashamed of desyering the one the other, no more then they would be ashamed of spetting or any such naturall actiō:
- 34 Or that it was at those dayes the right way to knowledge, euery man to read by hym self the Scriptures, and neglect all kynd of tradition:
- 35 Or that the lent, or friday, was to be fasted, for ciuile policie, and not for any deuotion:
- 36 Or that Palmesonday was solemnised without bearing of bowes common-
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A CHALLENGE AGAINST

monly called palmebowes: Or that
Christsmasdaye, was without a masse,
or asshewensday without ashes, or
Candelmasdaye without bearing of
Candels:

- 37 Or that the Natiuity of S. Ihon Bapt-
tist was kept holy and the Eue fasted,
and neither the natiuity neither the
assumption of our blessed lady kept
holy, with a special fast vpon the Eues:
- 38 Or that they did pray vnto God vpo
the feast of S. Michael, saying (*grant
that our liffe maye be defended on earth
by them, by whom, thou art alwayes
wayted vpon in heauen*) and neuerthe-
lesse tauight the people, that it was in-
iurious to Christ and his mediation,
to aske for helpe at any others han-
des, then his:
- 39 Or that they should vse the signe of
the crosse in baptisme only and not
at the cōsecrating of Christ his body:
- 40 Or that they were not heretikes
which threw downe altars erected vn-
to Christ:
- 41 Or that any Bishopp then was ma-
ryed

ryed vpon Asihewensday:

- 42 Or that any goodman then, did write, that the gouernement of women was monstruous:
- 43 Or that, *est*, in these wordes, *hoc est corpus meū*, ys to be taken, for *significat*:
- 44 Or that the lay people communicating did take the cup one at an others handes, and not at the priests handes or the deacons:
- 45 Or that there was any controuersie then in religion, which being decided by the Bishop of Rome, the contrarie part was not taken for heresie, and the mainteiners of it accompted heretikes:
- 46 Or that any then was put in the Calendar for a Martir, which was hanged by iust iudgement, not for any cause and matter of faith, but for euident and wicked felonie.
- 47 Or that any ecclesiasticall persons were depriued then of their benefices or excommunicated owr of church and liuyng, for that they refused to sweare against the authoritie of the

A CHALLENGE AGAYNSTE

Bishope of Rome. Or that any such othe was vsed to be put vnto any man, at that tyme:

48 Or that any fryer of threescore yeares, obteinyng afterwarde the Rome of a Bishop, married a young woman of .xix. yeares:

49 Or that any Bishopp then preached to be all one, to praye on a dunghyll and in a churche:

50 Or that any but heretikes refused to subscribe to a general and lawful councell, gathered and confirmed by the Bishop of Rome his authoritie.

(These be the highest misteries, and greatest keies of their religiō, and without these their doctrine can neuer be mainteyned and stād vpright.) If any one therefor of all our aduersaries, be able to auouch any one of all these articles, by any such sufficient authoritie of Scriptures, doctōrs, or Councels, as I haue required: as I sayd before, so saie I now againe, I am content to yeld vnto hym; and to
sub.

subscribe in that poynt (which I would neuer do, nor might do vnto an heretike, knowing that my faith must not hang vpon the euent of disputation, yet seing I haue begon to playe the foole with a foole, therefor I vse this terme of subscribing, as I do lerne it of master luell.) But I am well assured, they shal neuer be able trulye to alleage one sentence. And because I know it, therefor I speake it, least any hapelie should be deceaued. And thus far furth to the imitation of master luell, Factus sum insipiens, vos me coëgistis.

But what now might any protestant thinke of this challenge? Will he not mislike with me, that among so manye articles, as I reherse with great solemnitie, so few are of weight and substance? Will he not be moued at the very hart, that for indifferēt matters and reasonable ceremonies, I shall require

A CHALLENGE AGAYNSTE

quire yet, to haue their proufe, out of the first six hundred yeares after, Christ, and owt of generall councells, or auncient doctours, or els make an exclamation agaynst the keeping of them? Will it not greiue hym, that I stick vpon termes, which can neuer be fownd in the cumpasse of the primitiue church, which if their principles were true, woulde folowe yet well enough of them? And that leauyng the principle, I presse hym with the particular word of some conclusion, will it not anger hym? Can he take it for indifferent dealing, that I rekon vp some ones priuate opinion, and make as though it were the generall determination of all the protestantes in the world? And when I haue gathered vp a number of articles, of which the greater part conteineth indifferent or simple matters, to cōclude of the all, in one sum, without order or distinction, and

and boldlie to saye: (These be the highest misteries, and greatest keies of their religiō, and without these, their doctrine can neuer be maintained and stand vpright) can the protestant hearing or reading this, if he haue any spirite of trueth or honestie, think that I were to be trusted in any point, with the teaching or guyding of the ignorant? yet, I assure you, (marke it who will) M. luells most gloriouse challenge, hath no better reason or substāce in it: for of so manie his ors and interrogatories, to make a shew and colour, of great copie and store of matter, I see not three of them, which be not, either of scholapoyntes and quiddities (without discussing and examining of which, the Catholike faith continueth plaine enough) or els about orders and ceremonies (of which the gouernours of the church, haue the making or remouing

A CHALLENGE AGAYNST

in their discretion. Now therefor, if this maner of our challenge be misliked, I am gladd, that in aunswering a foole accordyng to his foolishshnes, I haue geaue[n] warnyng to the Reader, not to make of euerie rare thing and much praised, a luell, and to be ware euer of great faces sett vpon small and simple matters. As on the other syde, if for M. luells sake and honor, this my challenge, framed after the example of his, shall stand for a reasonable one and tolerable: lett me be answered then in the particulars, and except I doe replie againe, and that speedelie, I with others, will yeld vnto hym.

Yet now, because the wyseman hath sayed, not onlie, aunswer a foole according to his foolishshnes, but rather and before this warned vs, with, doe not answer a foole according to his foolishshnes, lest thou be made

de lyke vnto hym: I will not ther-
for rest, and staye vpon the forsaide
challenge, but come furth with an o-
ther, full of great and principall mat-
ters: neither will I be lyke the prote-
stant, and troble the reader with que-
stions of small importaunce, but of sub-
stanciall and necessarie articles, con-
cerning the orders of this present lyfe,
or the hope of the lyfe euerlasting.

I make for the Catholikes honor this
challenge, and prouoke him that can,
to encounter me. I except none, though
I lyke not all, (for who would be mat-
ched with the bold and blind brothers,
willinglie?) but I trust, who so euer
replyeth, he shall be superintended so
wisely, that his aunswer shall not co-
me against me, but with good autho-
ritie and priuileage. I saye therefor:
If any single one of our aduersaries,
or they all communicating togeather,
can proue by any sufficient testimonie,
out

The Ca-
tbo-like his
Challenge
made of
greate and
waightie
critiques.

A CHALLENGE AGAYNST out of Scriptures, Doctors or Coũcells.

1. That for the space of six hundred
yeares after Christ hys ascension (by
which hundreds onlie, they would be
tryed, in examining of verities) It was
vnlawfull to make a vowe to God, of
chastitie, obedience, or pouertye : or
that breakers of such vowes, were este-
med aboue others, as singular witnes-
ses of the libertye of Christ his true
Ghospell.
2. Or that it was abhominable then,
to make to hym any speciall sacrifice;
besides the sacrifice of owr thanks in
wordes and figures, for his benefites,
with remembrance of Christ his pas-
sion for vs, and besides the offering of
owr sowles and bodies to the seruice
of his maiestie, with mortifying of
owr affections and euill desyres.
3. Or that there was no priesthode the,
according to the order of Melchise-
dech, or that priestes haue not a sin-
gular sacrifice, which they must offer
for the sinnes of the people.

Or

1. **O**R that the Baptisme, which *Caluin in his institutiōs, which are apoynted to be readen of the priestes of england* Christ instituted, is no better
- then the circumcision of the old law:
2. Or that baptisme ys a signe onlie of owr profelson, and that owr synnes are not trulie and in deed, forgeauen vs in it:
3. Or that the Sacrament of Confirmation, ys an inuention onlie of man, and that no spirituall strength cūneth vnto vs, by signing of vs with holie oyle, and imposition of the Bishoppes handes:
4. Or that Christ delyuered in his last supper a figure onlie of his bodie to be eaten of his Apostles:
5. Or that the power of forgeauing or reteyning sinnes, which Christ gaue to his Apostles, and by them to laufull priestes, ys nothing els but a comforting, or a fearing of mens consciences, by the promyles or menacies of the scriptures. and that in deed priestes can not (as ministers vnder God) forgeaue synnes and offences, which by absolute aucthoritye ys proper vnto
God

A CHALLENGE AGAYNST

God alone, and no others:

6. Or that to confesse our sinnes to a priest, with sorow of hart and contritiō, and to labor by fasting, prayeing, almes deedes, and hard discipline, to helpe forward towards the making vpp of a full satisfactiō and perfect, ys iniuriouse vnto Christ his passiō and merites, and a superstitiouse and thanklesse trauaile:
7. Or that the knowledge and vnderstanding of scriptures ys sufficient licence inowgh to instruct and teach others: and that there is no such difference betwene the clergie, and the laytie, but that the laytie hath before God, as good and great priesthoode as the clergie:
8. Or that a temporall and Christian Prince, were he man, woman, or child, had then, or may haue now, the authoritie of a supream head in Christ his church and ouer the church:
9. Or that faith onlie iustificieth, after one be baptized and sanctified:
10. Or that all the Iustice and holines which

which good men of those daies had, or now shall haue, is but an Imputatiue Iustice, and such as pleaseth God to accept, but in deedeys not true and right Iustice:

11. Or that the keeping of the fortie daies fast of lenx, was alowed then for temporall policie or bodylie healths sake onlie, and had no cōmaundemēt from Christ, or his Apostles:

12. Or that in most extremitie and at the verie poynt of death, aneyling of Christians was abhorred of Christiās, and the keeping of the Sacramēt forbydden, which is our true viaticum and viage prouision:

1. **O**R that the calling vpon Sainctes in heauen, was accompted then, blasphemie:

2. Or the setting vp of Christ his crosse, or any holie Sancte his image, was preached to be Idolatrie:

3. Or that the visiting of their tumbes, & kyssing their reliques, was thought to be a superstitiousse vanitie:

4. Or that the miracles worked at their
chap

A CHALLENGE AGAYNSTE

chappels, or memories, were attributed then, at the first tydinges of them vnto the dyuel his subteltie:

1. **O**R that to pray for the sowles departed, was thowght repugnant vnto the Scriptures:

2. Or that to offer sacrifice, and geaue almes for their sowles health, was accounted impietie.

3. Or that the last willes and testaments, of founders of almes howsen, Colledges, and Monasteries, were broken concerning their temporal goodes and legacies, and that no part thereof, dyd come to their owne bloud and familie.

These be such articles as are directed, first against the proper honor and glorie of God almighty: secondlie, against the grace of Ihesus Christ, and profit of all Christians in the world: thirdlie against the dignitie, estimation, and honor of all Sainctes: fourthlie against the profit of the sowles departed, by debarring their commodities, so that in all states, worldes, and
per.

persons, Christ thorough these articles ys proscribed. And againe in these articles, the fundation, estimation, and perfection of their Gospell and preaching consisteth, so that without these; or worser then these, they could not be so singular and vnlyke other Christians. If therefore, any of all our aduersaries, be able with sufficient authoritie, to proue these articles, or conclusions of theirs, owt of the Scriptures, vse of primityue church, Doctors, or Councels: either he shall be proued, manifestlie to misconster and misuse Scriptures, doctors or councels: either els he shall be praised for his labors, and folowed with a free wyll and submission. Lett this be the challenge, and let vs obtaine an answer vnto it: for, if the Cathalykes pressed with such questions, which for the most part deserued no answer, haue not refused to shew their faith, and

Z

gea-

A CHALLENGE AGAYNST

geaue reason of it vnto their aduersaries: (althowgh the lack of conference with their felowes, of free printing, and open vttering of their bookes, might with reason haue stayed them from their purpose, and not haue moued to chainge their contrie for the matter) how much more cause and reason ys it, that they, which are so fauored in their proceedings, should not lett to stand vnaunswere, such principall questions, as are moued agaynst them; nor goe at that tyme backward, and flee from the quarell, when most of all, they should shew them selues, and spread furth their cunningg and sinceritie.

And yet if these forsaide articles are to manye, for their lesure: or yf they seeme to much particular, for their profite, which would not be respected, or yf the answering vnto them should be sayed to be forbydden by wyse be-
not, yf you be of your owne

THE PROTESTANTES 173

des: (for a rumor may some be made, to saie that it serueth to a faction, to make such challenges, and combattles) Lett me be quietlie suffered then, to speake a few wordes and indifferent, such as to which euery religion must agree, yf with any reason it will be credited.

The heretykes (sayeth Tertul-
lian) make a shew of Scriptures, and by this their boldnes, strayt-
wayes some they moue. Now in the very conference it selfe and meeting together, they weerie the stedfast and sure men, they cathe and intrapp the weake, and the indifferent they dimisse, and let goe with grudges and scruples. But this way must be stopped up against them at the fyrst, and they are not to be suffered to dispute and reason vpon the Scriptures. And why so? Marye, for

Libr. de
praescr. ad
uersus he-
reticos.

A CHALLENGE AGAINST
good cause (sayeth Tertullian).
For some one heresye doth not
admitt certayne Scriptures, and
those which it doth allow and re-
ceiue, it turneth vnto her purpo-
se, by putting vnto them, or ta-
kyng away somewhat from them.
Some againe are so presumptuous
fe, and take so much vpon them,
that they will not acknowledge
that for Scripture, by which they
may be conuicted. Ergo we must
not appeale vnto the Scriptures,
(sayeth he) and the triall ys not to
be bpoynted in them, by which
the victorie ys either none, or vn-
certaine, or not verie sure. For al-
though the conference vpon the
Scriptures shold come to that pas-
se, that it would leaue both sydes
alyke, yet the order of thinges re-
quired that to be fyrst and for-
most proponed and putt furth, of
which

which onely it ys to be disputed
 at this tyme. that ys to faye: *Qui-*
bus competat fides ipsa: curus sint Scri-
pturæ; a quo, & per quos, & quan-
do, & quibus sit tradita disciplina, qua
funt Christiani. who they are vn-
 to whom the faith it selfe belon-
 geth: whose are the Scriptures:
 of whom; and by whom; and what
 tyme, and vnto whom the trade
 and instruction was geauen, by
 which men are made Christians:
 For, where it shall appere that the
 truth of the Christian discipline
 and faith is: there shall be the truth
 of the Scriptures, and of the expo-
 sitions of them, and of all the Chri-
 stian traditiōs. Thus haue I Englis-
 shed more at large, ownt of Tertullian,
 that it might the better be cōsidered of
 the (Reader) whether he speaketh rea-
 son or no: and whether in any dispu-
 tation to be instituted, or any chal-
 len-

A CHALLENGE AGAINST

lenge to be apoynted, these articles, which Tertullian specifyeth, are not principallie to be debated, and examined: and whether this trade and manner of arguing doe serue to the mainteynyng of any stomak: which ys so naturall (as I may saye) and so reasonable, that yow can not deuise a more indifferent: To vse it therefor to myne owne comfort and others, and yet not to depart from the manner of a challenge, therebye to recompense our aduersaries, I saye:

A most
short and
profitable
considera-
tion, to goe
before eue-
ry chalenge
or to make
of it, by it
selfe alone,
a iust chal-
lenge.

1. Yf any of our aduersaries be able to shew by any sufficient or lyklye argument and testimonie, that they haue any true Christian sayth at all among them: (for faith cleaueth vnto authoritie, which they can neuer shew for them selues, &c.
2. Or that the Scriptures haue ben deliuered vnto them, or that they are the right keepers of them:
3. Or yf they can tell from whom they

haue

have receiued their Ghospell, other
then papistes:

4. Or by what successors, from the
first, eyther maker, or cheife prea-
cher of theire Ghospell, it hath come
vnto them:

5. Or at what tyme, they receiued it:

6. Or yf they can shew but the fun-
dacions onely, or proportion of so-
me churche, howse, communion ta-
ble, communion boke, or any other
thing neuer so smal, by which it might
be gathered, that a true an Aposto-
lyke religion was extant to be seen
within the six hundred yeares after
Christ, as voyd of ornamentes, cere-
monies, reuerence, distinction of pla-
ces, and dignities, Sacramentes, and
solemnities partoyning to Sacramen-
tes, as theirs ys:

*These are the most best and ea-
siest questions, for the capacitye of a
sensible man, and most meetest to be
asked of these greate folowers of An-
tiquitie (as they saye them selues.)*

Z iij If

A CHALLENGE AGAYNSTE

If therefore any of our aduersaries,
can name, eyther the places, or the
persons, where their religion stode of
old tyme, or from whom, by lineall
descent, it hath come to theyr churches,
and ministers: I promyse for
my selfe, and others allso: eyther to
proue their predecessors heretikes, or
to yeld with a good will to their suc-
cession, yf they bring it downewarde
from any Apostle.

I haue sayed: And in the meane
while, vntill theyr answer be deu-
ised: I will contynue in that sayth,
which lawfull Bisschoppes of England
receiued of Sainct Augustyne a mon-
ke, and our Apostle, which, by the
allmightie power of God, conuerted
our realme from Idolatrie to Chri-
stianitie: which receiued his faith of
Sainct Gregorie the greate, and the
first of that name: And Sainct Gre-
gorie lerned it of his predecessor Pe-
Lay

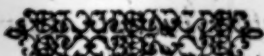
agius the second : Pelagius agayne
 receiued it of Benedictus the first :
 from Benedictus then we goe vpward
 to Ioannes.III.to Pelagius.I. to Vigi-
 lius, to Siluerius, to Agapetus, to Io-
 annes the second, to Bonifacius the se-
 cond, to Fælix the first, to Ioannes.I.
 to Hormisda, to Symmachus, to Ana-
 stasius the second, to Gelasius, to Fæ-
 lix III. to Simplicius, to Hilarius, to
 Leo.I. to Sixtus.III. to Cælestinus,
 to Bonifacius, I. to Zozimus, to In-
 nocentius, to Anastatius.I. to Siricius,
 to Damasus, to Fælix the second, to
 Liberius, to Iulius, to Marcus, to Sil-
 uester, to Melchiades, to Eusebius, to
 Marcellus, to Marcellinus, to Caius,
 to Eutichianus, to Fælix .I. to Dio-
 nysius, to Sixtus the second, to Stepha-
 nus.I. to Lucius, to Cornelius, to Fa-
 bianus, to Antherus, to Pontianus, to
 Vrbanus, to Calistus, to Zepherinus,
 to Victor, to Eutherius, to Soter, to
 Ani-

A CHALLENGE

Anicetus, to Pius, to Higinus, to Te-
 lessphorus, to Sixtus, to Alexander,
 which was the first that appointed ma-
 king of holywater, which receaued the
 Catholike faith of Euaristus, which
 receaued it of Anacletus, which re-
 ceaued it of Clemens, which receaued
 it of Sainct Peter, which receaued it of
 Christ, which is God most true and
 blessed for euer. Amen. Fare well.

Rom.16.

Deus autem pacis conterat
 Sathanam sub pedibus
 vestris velociter.



Quoniam viri S. Theologiæ peritissimi An-
 gli apud me fide dignissimi, perlegerunt
 hunc librum Iohannis Rastelli, & per o-
 mnia catholicum esse censent, dignumq;
 qui typis excusus à popularibus eius Pro-
 uintiz nempe Anglicanæ legatus. pro
 ipsum tutò posse imprimi. Ita testor Cu-
 nerus Petri de Brouwershauen Lonanij
 Pastor S. Petri indignus. 11. Nouem. 1564



**A Table of the cheefest
matters.**

THE occasion of the Councell
of Nice. Folio. 6.

The pride of heretikes, and old
wont of refusing vnwritten ve-
rities. fo. 9.

That the new ghoſpellers muſt
needre disagree among them
ſelues. 20.

The Engliſhe order of commu-
nion and ſeruiſe, doth not ſolowe
iuſt the example of Chriſt and
his Apoſtles, but hath in ſome
partes more, in ſome leſſe, as
In taking of bread in to their han-
des, when they ſhould conſecrate. 25.

In bleſſing of bread.
In taking the chalice lykewyſe. 26.

The order of the Engliſhe ſerui-
ce agreeeth not with the primity-
ue church, as

In praying towardes the Eaſt. 29
In

A TABLE TO

In mengling of wine and water together in the chalice.	30
In vsing the signe of the crosse in the misteries.	31
In erecting of Aultars.	32
In burning of incense.	ibidem.
In lichtes and tapers.	33
In praying to Sainctes.	35
In praying for the soules departed.	36
Of seruice in the mother tong.	50. & .132
Of the sacrifice of Christians.	63
Of adoration.	73
A generall aunswer to the skoffing of heretykes, agaynst the similitudes and allusions, which Catholykes haue vsed.	108
Of priuate Masse.	119
Of receiuing in both kyndes.	228
Of the title of vniuersall Bisshope.	136
Of the reall and corporall presence of Christ in the Sacrament.	139
That	

THE BOKE.

That priestes haue authoritie to
offer Christ. 150

A generall aunswer to the parti-
cular questions which M. Iuell
moueth. 153

Folish collections and argumentes
of M. Iuells, Fol. 59. 64. 65. 70.
76. 82. 94. 99. 116. 121. 146. 152.
154. 155.

Notable lyes of M. Iuells. Fol. 23.
61. 68. 72. 86. 94. 151. 156. 158.

In the Challenge.

Tertullians rules to be obserued in
euerye disputation, and challenge
appoynted. Fol. 173. 174.



¶ Faultes escaped in the printing.

Fol.	Fa.	Linea.		
7.	3.	7.	to establishe	and to establishe
8.	1.	20.	sayed	saie.
16.	2.	5.	gaue it	gaue, (withou
26.	1.	13.	lockyng	lockyng.]
35.	2.	26	in the	(put it out)
40	1.	11.	great	greater.
1b.	1.	17.	odre	order.
43.	1.	19.	coniures	coniurers,
53.	1.	26.	hartis, not	hart, is not.
56.	2.	11.	lyke	litle.
66.	2.	1.	lokes.	bokes.
1b.	2.	20.	take.	toke.
80.	2.	6.	posteritie	the posteritie,
82.	2.	10.	childerie.	childerne.
92.	1.	12.	sould	should.
96.	1.	16.	antecedent	antecedent.
1bi.	1.	23.	doth cōclud	doth not cond
1bi.	2.	19.	thinkers	tinkers.
99.	2.	26.	founded	founde.
122.	1.	9.	in so	euen so.
133.	1.	11.	write	wrote.
144.	2.	10.	circūscriptiue	circūscriptinell.
1bi.	1.	12.	host?	host:
155.	1.	13.	one	our.
156.	2.	11.	your	our.

In the Challenge.

160. in the mergent, Rom. 26. Prouer. 26.

